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**THE MINISTER'S  
PROFESSIONAL  
JOURNAL**

JANUARY, 1930  
VOLUME VI, No. 4





## She Can't Attend Church But She Can Read

**N**O TONGUE can tell the joy and the comfort that comes to the hearts of the aged, the shut-in and those far away as through the Parish paper they get a vision of the service in the church, and in fancy hear the inspiring voice of the minister as they read some helpful encouraging message from him in the Parish paper. As they read the "doings" of the church and its various organizations as well as the "Personal Mention" of the members and friends, they live their church life all over again. A line or two about themselves makes them feel that they are not forgotten. And so a Parish paper is not only a newspaper, but a visitor and a preacher.

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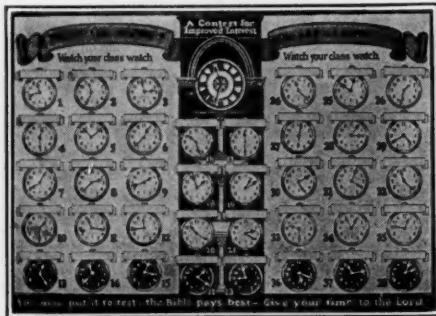
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VOLUME VI  
NUMBER 4

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JANUARY  
1930

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## The Editor's Drawer

The mail has been unusually generous the past few days and on my desk are some friendly communications which I think might go well in this column. From Bordentown, New Jersey comes this expression:

Your magazine is the best I have ever seen for all around helpfulness to the minister. December issue is so rich in good things I couldn't resist the urge to pen these few lines of sincere praise.

Albert L. Banse.

Thank you, Mr. Banse. Your note at the end of a hard day was surely appreciated.

It is a long way from New Jersey to Alabama. J. Glover Morris writes us from Ensley in that state.

Church Management is a wonderful magazine. It is just overflowing with honest-to-goodness, practical usable and workable ideas. It comes down to earth and meets the need.

We like that commendation. Some one has told us that the Christian keeps his heart in the skies and his feet on the earth. Our job is to make ecclesiastical idealism a reality. You make us think that maybe we are doing it.

Pennsylvania was my birth state. So I like to hear from that commonwealth. Carl R. Simon of Lewistown writes:

Thank you for the good things you are putting in our magazine from month to month. I say "our magazine" for it finds a real place in our life. It just belongs.

"Just belongs." Who couldn't have a happy New Year with the conviction that he is playing an integral part in the community life of twenty thousand of America's best churches?

WILLIAM H. LEACH.

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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly, Except August, by CHURCH WORLD PRESS, Inc.  
626 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

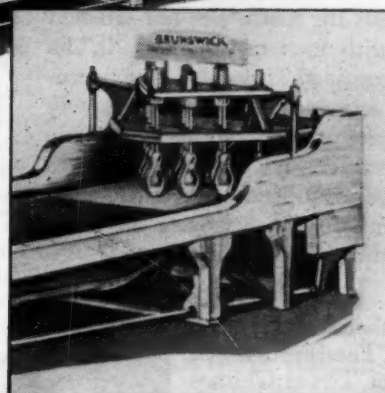
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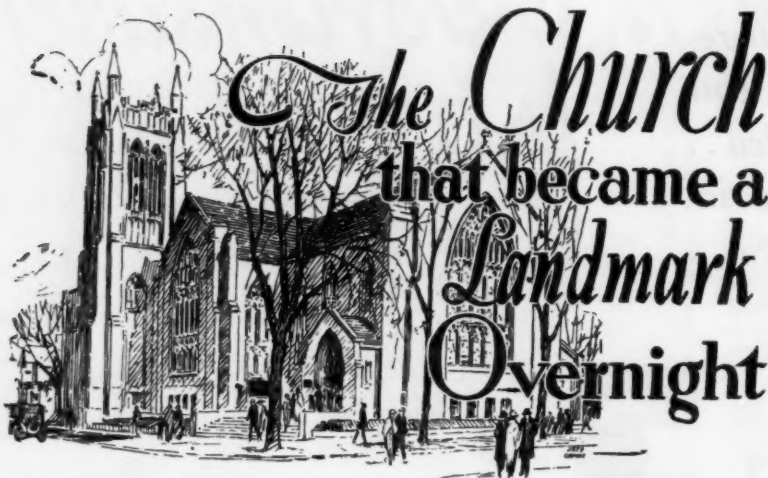
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far-reaching call of the church.

In the community were many men who had realized only vaguely that a church was nearby. Now they set their watches by the time-marking peal, eagerly awaited the twilight program, bade their children retire by the religious curfew that the Chimes sent forth. Is it surprising that a new spirit manifested itself in the church — that new faces began to appear at services — that a new era of service was born on the day the Chimes were dedicated?

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VOLUME VI  
NUMBER 4

# CHURCH MANAGEMENT

*A Journal of Homiletics and Parish Administration*  
Edited by WILLIAM H. LEACH

JANUARY  
1930

## The Meaning of Lent

By Frank Fitt, Highland Park, Illinois

This is what we like to call a "thinking ahead article." And yet, Lent is not so far ahead. Just a few weeks and the church will be in this greatest spiritual season of the year. Will you be spiritually prepared for leadership?

**L**ENT is a product of the Early Church. It originated in the period of the Church's greatest struggle for recognition. First, it consisted of one day, then two days, then three days. During the third century it became six days. During the fourth century it lengthened to its present duration of forty days before Easter, forty-six days if Sundays are included. In the seventh century Pope Gregory the Great formally established Lent for Christendom. The Lenten season did not come suddenly. It came gradually. Today it is not confined to any special Christian group. It is observed particularly by the Roman Catholic Church and by the Protestant Churches of ritualistic tradition. But Lent is being observed increasingly by the Reformed Churches of Protestantism. The Lenten booklet of Bible readings, prayers and hymns published annually by the Federal Council of Churches has an enormous circulation. Lent is not a fad. It has a long history of helpfulness for the Christian fellowship. What does Lent mean for us today?

In listening to casual conversation about Lent one might gain the idea that it consists in giving things up. A woman gives up attending matinees or eating candy during Lent or a man desists from tobacco. These deprivations may be worthy, but they are based on a mistaken conception. Lent does not deal with the subtractions of life. Lent deals with the additions of life. If certain things are given up it is only because better, deeper, richer things take their place. Lent is a period when we seek deliberately an extra season of quiet

meditation and prayer. Such an effort ministers to our lives in three ways.

### Lent Helps Us to Re-enforce Our Faith

In "The Harbor" by Ernest Poole, there is the story of a little boy who lived at Brooklyn Heights and loved to run away in secret from his home to play with the street arabs on the railroad tracks. One day a switch engine shunting the freight cars ran over and killed a playmate. He saw the accident. This tragic experience had a damaging effect upon his mind. When the vacation came and this boy was with his parents at their summer home in the mountains of New England his mother began to notice that when she tucked him into bed at night he became extremely agitated if he heard the shrill whistle of the freight train rumbling through the valley. She knew nothing of his hidden burden of memory, but she was a wise, resourceful mother. It became her habit, whenever she heard this noise at night, to go to his room and lead him to the window that he might see the stars above the loud noise and piercing shriek of the freight train.

This is a parable. Most of us have a freight train memory in our lives. The struggle of daily living, the tragic incidents mentioned in the newspapers, the pressing haste of modern life, the sudden thrust of some personal disappointment, the evil effect of certain phases of our environment—these and many other less desirable influences can easily dull the sense of God in our lives. We lose contact with the thought of the supreme, creative spiritual forces of life. We need to see the stars above the

freight train. That is just what Lent may do for us. It is our deliberate search for a renewal and intensifying of our faith in the Divine Power. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

### Lent Helps Us to Rearrange Our Lives

In his recent book, "Private Methods of Worship for the Individual," Professor Wieman writes of lives that resemble a brush-pile, and lives that resemble a tree. It is a very telling comparison. We can easily visualize it. We know the appearance of a brush-pile. It is made up of odds and ends. It is a mass of confusion, a heterogeneous collection of ill-assorted bits. It is fragmentary and incomplete. It lacks stability. The first strong wind will scatter the brush-pile in a moment. There is no particular purpose or serviceableness in a brush-pile. It is usually disposed of as trash. How different is a tree! Trees suggest the noblest sort of living at the varying stages of life. The promising sapling seems to possess character and determination and must be carefully watched like the promising child of good parents. There is the young tree not yet in its fullness of growth and the tree in its fullness of power and beauty and the old tree in its grace and stateliness. There are purpose and direction and unity in a tree and at each stage the tree is more serviceable than the brush-pile.

This, too, is a parable. As we go about we notice both types of lives. Some

people live like a brush-pile. Their energy consists of fragmentary efforts without much plan or direction or accomplishment. They complain that they are fearfully busy without a moment to lose. They live in a rush from day to day and get little done. Or perhaps they cultivate an attitude of world weariness. They act tired, when they get up, after a rest, when they return from a vacation. These are some of the symptoms of brush-pile living. And there are some people who live like a tree. They have mastered their environment and face the tasks and responsibilities of each day unafraid. They indicate this mastery in their personality by their calm, their poise, their balance, their cheerfulness. Those who live with the trust and steadiness of a tree, weathering every storm and spreading a kindly shade about them, have caught the secret of divine power.

How can Lent help us to rearrange our lives? It challenges us to do some fundamental thinking and meditating. We review our program of activity and consider our plans and purposes and separate the essentials from the non-essentials. Sometimes we are compelled to do this if we do not make use of the Lenten season. I am thinking of an earnest woman in my parish. A few years ago she was actively connected with all the worthwhile organizations of the community. Soon her health broke and she went to a hospital for observation and treatment by specialists. I called on her and we had a good talk. She said: "I have had a chance to do some thinking while I have been lying here. I have determined to cut out some of my activities and concentrate on others which I feel are most fundamental. I am going to limit myself to church work. There are plenty of people for the more general causes. There are not so many for church work." She has kept her word. She has rearranged her life and she has not had to return to the hospital. It was too bad that she had to do this thinking in the midst of illness. She might have done it in the quiet meditation of the Lenten season.

#### Lent Helps Us to Renew Our Strength

Our Lord Jesus Christ found it helpful to renew His strength in prayer and meditation. Sometimes He went out to "a desert place" and sometimes to the mountain-side and generally in the extremely early morning, "a great while before day." Luke, the physician, enables us to see how our Lord used this method in preparing Himself for a crisis.

There was the crisis of His temptation at the beginning of His ministry. How did He meet it? By meditation in the wilderness.

There was the crisis of choosing His

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### SOME ESSENTIAL FACTS

|             |                          |                     |
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| Place       | Jerusalem                | Luke 24:47; Acts 2. |
| Date        | Day of Pentecost A.D. 30 | Acts 2:1.           |
| Home Office | Heaven                   | John 14:1-2.        |
| Rate Book   | The Bible                | II. Timothy 2:15.   |

### ITS PRESENT STANDING

|              |                  |                 |
|--------------|------------------|-----------------|
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| Reserve Fund | Incorruptable    | I. Peter 1:4.   |
| Liabilities  | He accepts all   | John 6:37.      |
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### HOW TO SECURE A POLICY

|            |                  |               |
|------------|------------------|---------------|
| Hearing    | Faith by hearing | Romans 10:17. |
| Believing  | On Christ        | Acts 16:31.   |
| Repentance | God's command    | Acts 17:30.   |
| Confession | With the mouth   | Romans 10:10. |
| Baptism    | Buried with Him  | Romans 6:4.   |

### HOW TO KEEP THE POLICY IN FORCE

|          |                     |                        |
|----------|---------------------|------------------------|
| Pray     | -without ceasing    | I. Thessalonians 5:17. |
| Pay      | -each week          | I. Corinthians 16:1-2. |
| Add      | -virtues            | II. Peter 1:5-7.       |
| Attend   | -weekly communion   | Acts 20:7.             |
| Continue | -to the end of life | Revelation 2:10.       |

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disciples. It was a great responsibility. How did He prepare for it? "And it came to pass in those days, that he went out into the mountain to pray, and he continued all night in prayer to God"—Luke 6:12.

There was the crisis of Peter's declaration. It was born in prayer. "And it

came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?"—Luke 9:18.

There was the crisis of the Transfiguration. It was a deeply mystical experience and it was introduced in prayer.

(Continued on page 292)



# Sermon Suggestions From The Apocrypha

By H. J. Wicks, London, England

## II. An Old Christian's Picture of Jesus



H. J. Wicks

**I** ESDRAS saw upon The Mount Sion a great multitude, which I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly. So I asked the angel, and said, "What are these, my Lord?" He answered and said unto me, "These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms." Then said I unto the angel, "What young man is he that setteth crowns upon them, and giveth them palms in their hands?" So he answered and said unto me, "It is the Son of God, whom they have confessed in the world." Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, "Go thy way, and tell my people what manner of things, and how great wonders of the Lord God thou hast seen."

People who have only a bowing acquaintance with the New Testament might take this to be a passage from the book of the Revelation. As a matter of fact, it is taken from the second chapter of the Second Book of Esdras in the Old Testament Apocrypha. But beyond all question it is the work of a Christian. This Jewish work of the first century A. D. was edited by an early follower of our Lord and he inserted this delightful passage in praise of his Saviour. Everybody knows the story of that old time caricature of Christianity found in Rome—the Christian Alexamenos worshipping the crucified figure with the ass's head as his God. The rude sketch, meant to make game of a disciple of Jesus, has been preserved where many an old masterpiece of genius has perished. It has value. It witnesses to the

early faith in Jesus. So does this beautiful paragraph in the Second Book of Esdras.

I. Look at his conception of Jesus. He is of high stature, taller than all the rest of the great multitude that surround Him. We are reminded of the towering figure of Saul the son of Kish. But the writer is a poet obviously. The multitude which he could not number consists of victorious saints who are "crowned and receive palms." But the central figure is one who outranks the saints of every land and every age. He towers up above them all in the splendor of His pure character. In Him all the virtues meet with perfect harmony. Men may come into His presence to criticize but they soon discovered that they themselves are the criticized. He is "holy, harmless, undefiled, separate from sinners"—ay! and from saints, the only perfect man so that the very ideal and hope of Christians is attainment to "the measure of the stature of the fullness of Christ." I think the poet seer in our passage is echoing but Paul's phrase and he suggests here a great theme for the preacher. The idea is like that of the Psalmist; "Thou art fairer than the children of men."

Yet a Christ who is only the perfect flower of humanity, man raised to the nth degree, would be utterly inadequate to the needs of the human heart and mind. "The Son of God," our seer calls him and He lives with the saints of all the ages. The Church divided as she is upon so many matters is agreed here. The overwhelming majority of those who call themselves Christians—Romanist, Episcopalian, Presbyterian, Methodist, Quaker or whatsoever be their name—bow before Him in worship and call Him the Son of God. Others are sons but He is *the* Son who for us men and our salvation came down from heaven to earth and was made man." That is the most precious truth. There is no truth which so much concerns us all and it is delightful to hear this early Christian witnessing to it.

He calls Christ a "young man." Dr. Rendel Harris tells us that the early church in its catacomb pictures of the

good shepherd affirmed a youthful form. They even exaggerated His youth, as the manner of artists is; they drew Him beardless, which can hardly have been the case." He adds that "on the sarcophagi which now adorn the Lateran Museum at Rome we see the figure of the second Adam presenting the ears of corn—which form the heavenly bread—to the first Adam and He is as young as stone can make Him." The same conception appears in Isaac Watts' hymn in its original form, "When I survey the wondrous cross where the young Prince of glory died," and in a line of a Moravian hymn, "Before the Youth Divine, come bend the knee" (see Dr. Rendel Harris' "As pants the hart" (pp. 85 f.)) So our seer presents an early and recurrent idea of Jesus. I met a man of 82 lately going out early on a rainy morning to his business duties, looking full of vigour, with a brisk step and a bright face. I asked him how he kept still so young. He certainly is not old. The aged is the worn out, tired, spent, exhausted and Jesus has undiminished vigour. Other men serve their generation by the will of God and if they be of sovereign greatness when they pass they are the dead but sanctified spirits that rule us from their graves. Yet the greatest lose power with the passage of time and become dim figures. They are stars that daze while in the midnight darkness and then their fires pale. But Jesus is the central sun in the spiritual sky of humanity sending out light and heat through the ages with undiminished force. The Son of God is "a young man" still. Through the centuries He goes on making the men and women whom this early Christian pictures, those who confess the Son of God in the world, who stood stiffly for the name of the Lord and who at last are crowned, receiving palms from Him because He judges them victors in life's battlefields.

II. Our seer's conception of the follower whom Christ approves is suggestive. Jesus, according to him, crowns the man who has confessed the Son of God in the world. Like our Lord himself and like Paul, this writer knows nothing of a silent, unavowed Christianity. "Let the

redeemed of the Lord say so," is the call of the New Testament. Christ will not say His "Bravo" to secret discipleship. It was a costly thing when this passage was written and so the seer adds:

"Then began I greatly to commend them that stood so stiffly for the name of the Lord." But there is in each set of circumstances need for men to "stand stiffly" for that name since from without and from within seduction is threatened. Indeed to keep one's temper for Christ's sake, to govern one's thought and one's tongue for Him, to keep self in its proper subordinate place because one is His man—that may be a harder task than to face martyrdom since the *great* call to heroism, stirs latent energy into vigorous activity and the shame of saving one's skin by apostasy might well arouse and quicken the soul where the summons to the humble and prosaic task might fail. So "he that is faithful in that which is least is faithful also in much." Is it possible that *we*, so weak and faulty and prove to sin, should ever receive from Christ the tokens which tell that in His judgment we are conquerors? An absolute and complete worthiness of that title may not be ours in this world but we are called to set the ideal steadily before our eyes, not to sink into any unworthy contentment with our faults as if they were inevitable, not to compromise with the world and our baser selves. Then if we cleave to Christ with full purpose of heart, there will certainly be growing victory and at the last at least such a correspondence with the ideal that He in His *grace* shall give us the crown and the palm. How briefly Christian, is this seer's description of what happens where believers have run their course here. They have put off the mortal clothing and put on the immortal! Christ's people never *die*—they go to the deathless life. Looking at this picture of the victors newly crowned and robed in that immortal raiment and pondering the seer's words about Jesus, "Upon everyone of their heads He set crowns and was more exalted," one almost seems to see the face of the master; the description is so vivid. Jesus is transfigured with unspeakable joy. His face shines more radiant. It is lighted up with gladness as He welcomes His own. For this He died on the Cross. He is seeing of the travail of His soul and is satisfied. That Christ of the great loving heart wants everyone of us to be victors. He cares. If we put ourselves into His mighty redeeming hands, we too shall be "more than conquerors through Him that hath loved us."

## Au-To-Bowl

### A New Game for Churches

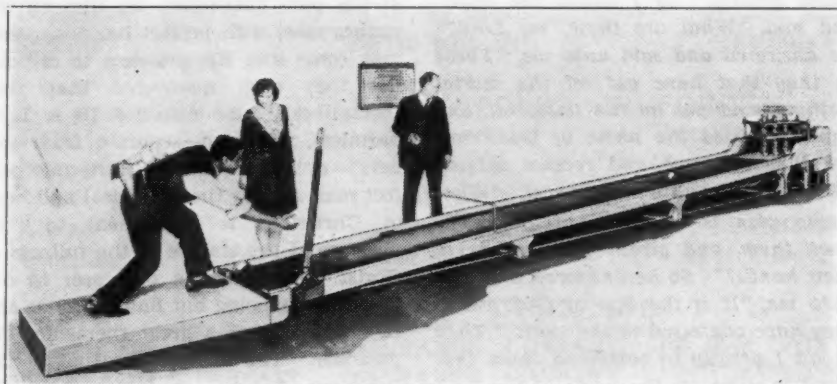
**C**HURCH MANAGEMENT has carried many stories dealing with the possibilities of bowling in the program of the local churches. We have advised with many churches regarding installation and helped some to arrange local plans of finance to put the program across. But at the same time we have always felt the limitation of bowling for small churches because of the cost of installation and the patronage essential to make bowling financially safe.

So when the largest makers of bowling equipment in America announce a new game, we are at once interested. The new game is called Au-To-Bowl and is really a small replica of the larger installation. Of course there have been many attempts to do this. Most of the imitations have substituted something for the pins so essential to a real game of ten pins. But Au-To-Bowl uses pins.

This to my mind is the most ingenious

thing in the new game. The pins have a metal base and are spotted on magnets. When the ball moves them from their magnets they are pulled out of the way to a pin deck above by a strong rubber cord, one-fourth inch thick. They can be respotted for the next frame by the handle at the right of the bowler.

Au-To-Bowl requires but thirty-three feet for installation. It is one yard wide. It requires no special building construction but can be placed anywhere that this space is available. It is built for strength and service. It uses ten pins. Balls are 4 $\frac{1}{4}$  in diameter. Regular bowling rules apply. In brief it is a complete bowling system on a reduced scale. The cost is in proportion and the makers assure me that churches can take advantage of a partial payment plan which may be as low as five dollars per week per alley with a very reasonable down payment required. Total cost is \$375.00, F. O. B. factory.



#### THE YEAR'S BEST HYMN

"Eternal God, whose power upholds  
Both flower and flaming star,  
To whom there is no here, no there,  
No time, no near nor far,  
No alien race, no foreign shore,  
No child unsought, unknown,  
O send us forth, Thy prophets true,  
To make all lands Thine own!"

"O God of love, whose spirit wakes  
In every human breast,  
Whom love, and love alone, can know,  
In whom all hearts find rest,  
Help us to spread Thy gracious reign  
Till greed and hate shall cease,  
And kindness dwell in human hearts,  
And all the earth find peace!"

"O God of truth, whom science seeks  
And reverent souls adore,  
Who lightest every earnest mind  
Of every clime and shore,  
Dispel the gloom of error's night,  
Of ignorance and fear,  
Until true wisdom from above  
Shall make life's pathway clear!"

"O God of beauty, oft revealed  
In dreams of human art,  
In speech that flows to melody,  
In holiness of heart,  
Teach us to ban all ugliness  
That blinds our eyes to Thee,  
Till all shall know the loveliness  
Of lives made fair and free."

"O God of righteousness and grace,  
Seen in the Christ, Thy Son,  
Whose life and death reveal Thy face,  
By whom Thy will was done,  
Inspire Thy heralds of good news  
To live Thy life divine,  
Till Christ be formed in all mankind  
And every land is Thine!"

The Hymn Society of America awarded a prize of \$100 to Professor Henry Hallam Tweedy of Yale Divinity School for the best new missionary hymn. The society now offers a prize of \$100 for the best music for it.

No reckoning made, but sent to my account  
With all my imperfections on my head.  
—Shakespeare.



# How Much Of That Has He?

By Professor Charles L. Williams, Granville, Ohio

A COMMITTEE appointed to recommend a man for the pastorate of their church were discussing the merits of a certain candidate. Those in favor of him spoke enthusiastically of his high standing in college and theological seminary, of his fine presence in the pulpit, and of his fluency as a speaker. A member of the committee, an old man, held in the highest respect for the soundness of his judgment, after listening to all said in the candidate's favor, quietly and, rather to the surprise of the rest of the committee, said—"Common sense—how much of that has he?"

All admit this to be one of the most important questions that can be asked about anybody, and so I should like to write something on common sense—what it is and what it is good for.

It is often said that common sense is uncommon sense, but this, of course, is not saying what common sense itself is, and we frequently hear common sense and "good horse sense" spoken of as if they were about the same thing, but David Harem, who knew horses very well, was led to say—"Talk about hoss sense—wa'al, the' ain't no such thing." Perhaps those who were brought up on a farm and had much to do with horses can easily agree with David in this matter, for the brain of a horse is very small.

I am not so presumptuous as to think I have made the best definition of common sense that can be made, but I hope I have come somewhat near a good one, and so here it is: "Common sense may be said to be sound judgment exercised in the practical affairs of life, and based upon seeing things as they are—on all their sides, in their comparative value, and in their true relations." To illustrate.

Business men act according to common sense when, before taking into their employ a man who is a stranger to them, they not only look him over and question him, but ask him for references from those who may already have employed him. Why do this? In order to judge whether it will be wise for them to employ him. They wish to have, so far as possible, a whole, and not a partial, view of him, as the basis of their judgment.

Again. If, when a farmer's wheat is fully ripe and needs to be harvested to keep it from going to waste, he puts in his time harvesting it, instead of

Professor Williams has picked many pastors for the church in his college town. Here he gives as one of the primary requisites sufficient good common sense, or uncommon good sense. Ministers who have never thought of this as a qualification sought by pulpit committees will do well to read this article thoroughly.

doing something else that may just as well be done after harvest, such as digging a ditch on his farm, he is acting in accordance with common sense. He shows sound judgment because he sees it is more important for him to save his wheat than to dig a ditch. He sees things in their comparative value.

Once more. Some farmers in the spring will not plant their corn except at a certain time of the moon, for fear their corn will not do well, but other farmers, acting in accordance with common sense, pay no heed to the time of the moon when they plant their corn, because they know the success of their corn crop depends entirely on other things than merely the time of the moon when the corn is planted. They show sound judgment, for they see things in their true relations, in this case, the relation between cause and effect.

Fundamentally, common sense is a native gift. The man well stocked with common sense was born with a gift for it, which has been developed by his intensive study of human nature in himself and in others, as well as by his fruitful experience of life in general. If, however, a man was not born with this gift, it is not likely he will ever have an adequate supply of common sense, do what he will. For instance, he may absorb the contents of all the books he can put his hands on, and yet be an easy victim of the sharpers in business and professional life. Indeed, he may crowd so many books into his head as to leave but little room for common sense.

The man who is well supplied with common sense has also a sense of humor as a necessary accompaniment of it. His risible faculty is well developed and so he not only has a quick eye for the incongruities that abound in human life, but he knows how to adjust himself to them. He is like the body of the old-time carriage with springs under it, so it

could more easily adjust itself to the rough places in the road and more to the comfort of those riding in it than it otherwise could have done. Besides, seeing things as they are, and not through a haze of sentimentalism or foolish optimism, such a man may sometimes be inclined to cynicism, but his sense of humor comes to his rescue and saves the situation for him.

We owe a vast debt of gratitude to those men in positions of power who, at the bidding of simple common sense, have, at times, and in the interest of the public good, turned their backs upon the mere "letter of the law." Thomas Jefferson was one of these men. For instance, when President, he had no authority from the Constitution for making the Louisiana Purchase, but he saw that if he did not do this, the well-being of the young Republic might be endangered, and so he made the purchase. He did this because he judged that the Constitution was made for the people, and not the people for the Constitution. He acted on the common sense principle that the Sabbath was made for man, and not man for the Sabbath. In this matter, Jefferson showed that he had a good eye for comparative values.

Every now and then we come upon a man called a "philosopher." He has but little "book learning." His opinion on such a subject as poetry, for example, would probably be of little value to the literary critics, and he most likely would not offer an opinion on a subject like that, since he duly recognizes his limitations, but in the practical affairs of life, his judgment is very sound. He can size up a man or a situation correctly, and his observations on men and things are often entertaining. Some years ago a man of this type, a deacon, highly respected for his wholesome religious life, would occasionally enliven a dull religious meeting with such an observation as this—"We all pray, saying, 'Thy will be done,' but I have taken notice we all like to be on 'the ways and means committee.'"

It is refreshing to talk with such a man in actual life. It is refreshing, also, to be made acquainted with a person of this kind in the fiction that presents a realistic picture of human life, such as George Eliot's Mrs. Poyser, a farmer's wife, in "Adam Bede," whose common sense observations used to be often quoted in the British House of Commons. Mrs. Poyser's tongue is

sharp and her language uncouth, but she can hit the nail on the head very neatly, as she does, when she remarks—"I say as some folk's tongues are like the clocks as run on strikin', not to tell the time o' day, but because there's summat wrong i' their own inside."

It occasionally happens that from lack of simple common sense in some things, a man of really brilliant parts unconsciously makes a laughing stock of himself, and thus lowers himself in the serious regard of many sensible people. More than fifty years ago, in one of our American colleges was a professor of Greek who did this. He could read, write and speak Greek, both ancient and modern. He was honest and kind, but laughingly incompetent in the practical affairs of life.

He was a bachelor well along in years and, thinking it high time he secured a wife, he decided that he would pay his addresses to a certain young lady of excellent sense, with a view to marrying her. The first time he called on her, he made a huge tactical mistake, and the next time he called on her, he made matters even worse in trying to rectify his initial mistake. As a result, she was so offended at him she gave him a permanent discharge. He never made another attempt in the direction of matrimony. He lived and died a bachelor, "an amateur in life," because he did not have enough common sense in seeking a wife. He knew Greek, but not women—that young woman, at least. Not less Greek, but more common sense might have completed his education.

The optimist, the rational optimist, is amply supplied with common sense, but not so the pessimist, the hardened pessimist. The disease from which the latter suffers and on account of which he often makes himself disagreeable to others, results mainly from his lack of simple common sense. He does not see things as they really are, for anybody who has eyes to see with, as well as to look with, knows that, taking things by and large in the world, there is vastly more to be glad about than sad about.

The philosophical pessimist claims that life itself is entirely evil. He looks upon pleasure, for example, as only the cancellation of pain, as only a negative, and not a positive, quantity in the equation of human life, or, to change the figure, he regards pleasure as the water firemen use in putting a fire out, and not as the water the gardener uses in sprinkling his plants to help them grow. Simple common sense would probably go far towards curing such a pessimist.

It may be added in this connection that there is a wide difference between pessimism as a system of philosophy, such as Schopenhauer worked out, and pessimism as merely a mode of feeling. Even the most seasoned optimist may

once in a great while give way to the latter in some measure. For instance, while crossing the Atlantic, he may become sea sick. Although his sickness may not reach its climax, although it may be no more than a feeling of deep indefiniteness within him, we should consider him as playing the part of an amiable hypocrite if, in this condition, he began to do anything like starting to sing the Doxology.

Speaking in a general way, no man in public service has more to vex his soul than the pastor of a church who is loyal to his charge and who abounds in common sense. The members of his church, like verbs in the old time English grammar, may be divided into "regular, irregular and defective." Among the "defectives," for example, is the member who accepts almost every opportunity he has to disagree with other members in church matters, because he appears to have been born in the objecting case and did not entirely escape from it when he became a member of the church.

Such members as these "defectives" impose a heavy tax on the common sense of the pastor in his efforts to get along smoothly with them. They may imagine themselves conscientious and sincere, but that makes them all the more a problem to him. What they need more than anything else is a full supply of simple common sense, which, for one thing, might enable them to see themselves as they really are, and as the pastor and all other sensible people know them to be.

The most important asset a successful preacher of the Gospel has, or can have, is plain common sense, and he reveals this, for instance, in his view as to what constitutes originality in the interpretation of the Bible and in the preparation of sermons.

Once in a very great while we find a preacher who has what Lowell, in his essay on Thoreau, calls "the itch of originality," and the preacher appears to take pride in this disease. Though without the training a college and theological seminary, or anything like their equivalent, could have given him, he spurns the aid the best commentaries on the Bible offer him. This he does through fear he may not be so original in his interpretation of the Bible as he would like to be. The result is, that he is so original he often insults what common sense there may be in his congregation.

Many years ago I heard a sermon from a preacher who apparently strained himself almost to the point of perspiration in trying to say what nobody else had ever thought of saying. His text was—"Is the young man Absalom safe?" 2 Sam. 18: 29. So nearly as I can recall the opening words of his sermon,

they were these: "The young man Absalom had two characteristics—worldly ambition and splendid hair. By the former he was debased, and by the latter he was hung, and that, too, from off the back of a mule, one of the most despised of all the kicking quadrupeds." That was original enough, but was it suitable for a sermon? Was it spiritually edifying? Common sense is the best medicine for "the itch of originality."

But in order to be original in the most fruitful way the preacher who has all the common sense he needs, consciously or unconsciously follows the method employed by Shakespeare in writing his greatest dramas. As all students of this master dramatist know, he was a most industrious borrower from all available sources, that he made over into Shakespeare all he had borrowed, and that he then put into his dramas all these borrowings changed into richer substance and having the distinctive Shakespearean flavor.

This was the method followed by that "prince of preachers," Phillips Brooks. As we read his "Life and Letters" in five large volumes, edited by Dr. Allen, we are simply amazed at the amount of reading, thoughtful reading, the famous preacher was accustomed to do, but if we read also the eight or ten volumes of his published sermons, we almost never come upon a quotation, except from the Bible. That was because Phillips Brooks did with all he had from others very much what the ripe watermelon has done with all it had from the sky, the atmosphere and the earth. It has made them all over into its own delicious life.

#### "MY LORD AND I"

"I worked for men," my Lord will say  
When we meet at the end of the King's Highway.

"I walked with the beggar along the road,  
I kissed the bondsman stung by the goad,  
I bore my half of the porter's load.  
And what did you?" my Lord will say,  
"As you traveled along the King's Highway."

"I made life sweet," my Lord will say  
When we meet at the end of the King's Highway.

"I smoothed the path where the thorns annoy,  
I gave the mother back her boy,  
I mended the children's broken toy,  
And what did you?" my Lord will say,  
"As you traveled along the King's Highway."

"I showed men God," my Lord will say,  
"As I traveled along the King's Highway,  
I eased the sister's troubled mind;  
I helped the blighted to be resigned;  
I showed the sky to the souls grown blind.  
And what did you?" my Lord will say,  
"When we meet at the end of the King's Highway."  
—Robert Davis.



# The Jungfrau

## The Church Which God Built

By Henry H. Barstow, Auburn, New York

JAMES MOFFATT translates the first verse of the one-hundred and twenty-first Psalm thus: "I lift up mine eyes to the mountains; ah, where is help to come from? Help comes from the Eternal who made heaven and earth." He puts Psalm twenty, verses one and two, in these words: "On the day of trouble may the Eternal answer you, may Jacob's God, whom you invoke, protect you, sending help from the sanctuary and reinforcing you from Zion."

Both Psalms voice human need of God's help and express confidence in Him alone. The latter mediates that help through the sanctuary; the former through the mountains. That the Israelitish sanctuary was located on Mount Zion may be incidental but is no less interesting. No religious conception is more universal perhaps than the association of high places with deity. Like most traditions it has a psychological basis. Let anyone try the experiment of attempting to keep his eyes on the lower parts either of a mountain or a great cathedral or even an ordinary church with a spire. Almost irresistibly they sweep upwards. In the case

of the mountain it is the natural appeal of height. In the case of the cathedral it represents the deliberate spiritual purpose of religious architecture.

On our first Sunday in Europe we worshipped both in the American Church in Paris and in the Church of the Madeleine, on the second Sunday in a temple not made with hands but by God Himself, the Jungfrau, Switzerland. We found Him there as seldom ever before. It was an unforgettable experience.

We left Interlaken at 8:30 A. M. and climbed steadily until noon, up, up, up, riding on the little funicular railroad train that takes the place of a Swiss guide and bears one in safety and comfort to the Jungfraujoch Hotel 11,300 feet above sea level. The real Jungfrau

peak is in full view of the hotel, 2,400 feet above it. The climb reveals an endless panorama of upflung mountains and ridges, forest clad to the snow line or else bare and gray with seamy cliffs, broken and twisted in every direction. Threadlike, lacy waterfalls float down from dizzy heights like sun rays, almost vanishing in spray before they touch the rocks far below.

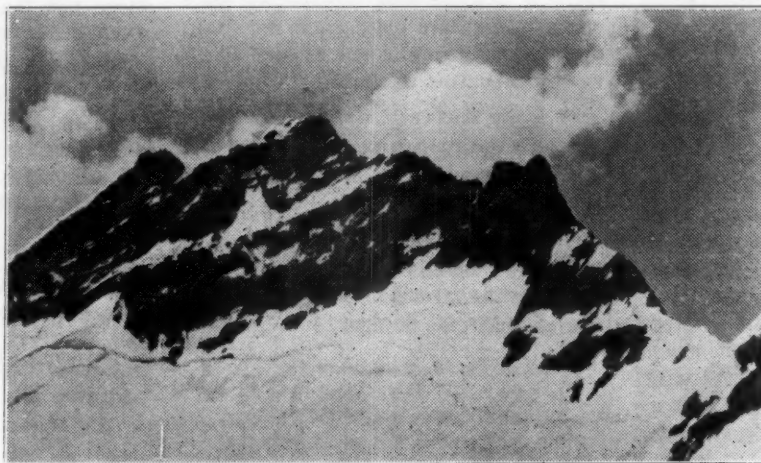
All this we saw from the train, as it mounted slowly up the opposite steep, across valleys that seemed breathlessly bottomless. New marvels appeared at every turn. Above the forest line on the long crest of one towering ridge ran a wall of rock that looked as if the Palisades of the Hudson had been lifted by

tion, foretastes of the greater glories awaiting us at the final stop. Our discomforts are forgotten and we resume the train eager to go on to the top.

At the Jungfraujoch Hotel we lunch hastily. Then from its porch we view through our field glasses the crowning height of the mountain, rugged, bare of all but snow, defiant—and yet, we can discern six tiny specks, men, roped together and climbing steadily to the crest. In another direction, from a lower height, we see a group of people skeeing down the slope onto the far-stretching levels of the Great Aletsch Glacier. Just below the porch two Swiss crows are lazily flying about looking for dinner scraps and a little brown butterfly is

tip-tilting himself about looking for his share of life's blessings as if he were fitting about a tropic sea beach and not in the snow 12,000 feet above it. We climb a slight elevation nearby. There stands the Swiss flag, emblem of man's conquest of all things earthly, excepting himself. The whole world is at our feet, excepting the peak above us.

On the return trip we get off the train at one of the little mountain stations



The Jungfrau—Photo by the Author

some giant and transplanted there just to show his scorn for such trifles.

The last hour of the trip is spent in almost utter darkness as the train creeps on up through the long tunnel bored through the solid rock. The heart of the mountain is chill indeed and one feels the dread reality of the situation. Our own hearts go pitti-pat and our ears crackle with the thinning air. Relief has been provided from the unpleasant features by the construction at several points of stations, hewn out of the mountain side, at which passengers may alight for a brief stop and look through windows set in the rock. From these windows one looks downward or off over a sea of billowing heights. The tunnel is lifting us above the levels about us. The views are glorious beyond descrip-

and walk for an hour down to the next one catching a later train. The mountain path winds, like a cotton string flung on the floor, across sloping fields and farms and along mountain streams, past quaint Swiss homes and barns and cowsheds, with mountains towering, towering above us and valleys as deep below. Herds of cattle are contentedly winding their homeward way, each animal with a great bell at its throat making the sweetest music a bell ever made. No wonder the Swiss are bell-ringers.

We were after Swiss wildflowers and that evening in our hotel room we had specimens of at least thirty different species, many entirely new to us, many quite familiar. They were scattered everywhere in the fields in such profusion as we had seldom seen before, add-

ing beauty to grandeur. No! the coveted Edelweiss was not among them. Just a glimpse of one was vouchsafed to us from the car window that morning, nestled into a crevice on a perpendicular cliff. A Swiss guide merely laughed at us when we asked if we could not get one somewhere.

Possibly a tip might have brought better results. Mountains no more guarantee human idealism than do cathedrals and churches. To us the day had been most fruitful in spiritual suggestion. But the attitude of the guide, human enough in itself, made us reflect a bit. Of course he was under no obligation to get us an Edelweiss without pay. That was his business, his living. I bore him no resentment, not even the condescension of a forgiving spirit. I am, however, led to ask myself if as guides of a higher sort we of the ministry are free altogether from a professional and a commercial spirit in our service to the needs of men. The point will bear pondering over at least, each of us for himself.

Three great thoughts grew out of the day's experiences. The first was the littleness of man. No wonder the marvels of modern science have made some men ask what possible ground there is for the idea that God, if there be one, pays any particular attention to us. "What is man thou art mindful of him?" is a question one vividly recalls in the presence of the work of God's hands. The Jungfrau made that question personal and pressing, yea, overwhelming and depressing. But with that thought came the second: the greatness of man. We saw men going to the top of the Jungfrau. We rode on the man-made railroad that had conquered the steepest slopes and densest rocks. But chiefly we had plucked the Alpine rose, the little stonecrop and the blue bells from those very slopes. By man's gradation in nature's order of being we are more closely related to the tiny flowers than to the towering mountains. "The flower fadeth but the word of our God abideth forever." That word, confirmed in Christ, assures us that we too abide forever. Nothing new, indeed, about these two truths but the flower-gemmed slopes of the Jungfrau made them vivid and unforgettable!

The third thought came to us while looking through the windows in the tunnel. What a picture of God's help for His troubled children. We simply could not endure life's narrowing, chilling, gloom-wrapped experiences if now and then in some wonderful way that He Himself provided we were not given glimpses of the glorious spiritual realities about us. We need to realize that these tunnel like experiences of life, when taken in the right spirit, are bearing us on toward the highest and best things

## MINISTERS' EXCHANGE

Looking forward to vacation, are you?

Then you are interested in our Ministers' exchange. If you were a reader of *CHURCH MANAGEMENT* last spring and summer you are familiar with this department which made it possible for so many ministers to arrange suitable pulpit exchanges during the vacation season. One minister from the Pacific coast found it possible to arrange an exchange so that he attended summer schools at a university in the middle west. A Canadian minister arranged an exchange with a minister in the states, each one profiting by the experience. A minister of a rural church near an eastern seminary found it possible to visit his old home through an exchange arrangement.

Here is the plan this department offers. *CHURCH MANAGEMENT* will give,

without cost, space for your announcement on the condition you give your name and address so that no clerical work is placed on our office. In this announcement you should give your denomination, size of the church and when possible the honorarium it will pay the visiting preacher. Then you should give your own desires for locality and type of church. Here is a good announcement.

**Cleveland, Ohio.** Presbyterian. 500 members. Would like to exchange for four Sundays in July or August with church in or near Toronto, Canada. One service. \$20.00. Name and address to follow.

It is not too early to begin thinking of these vacation exchanges. We will start using them as soon as they reach us. To appear in February issue copy must reach us by January first.

of life. In fact there is seemingly no other way to reach them. The windows are at hand for our refreshment and inspiration: the Scripture, the church, the fellowship of friends, an hour of relaxation or prayer, some unexpected flash of truth in a dark place, some mountain top transfiguration of the Master which we are permitted to share.

He is the Edelweiss, the peerless flower in which the human and divine are one. We are the guides to lead men to find Him. Finding Him they find the revelation of their own littleness and their possible greatness.

This is the message of the Jungfrau, a church that God builded.

### LOSING THE SENSE OF SIN

In the play made from Dostoevsky's book, *The Brothers Karamazov*, the plot shows the dangers that arise from a disbelief in God, religion, and sin. The old rascal and roué, Feodor, asks Ivan, his philosophical son, if there is or is not any God, or immortality. Ivan answers, there is no God and not even a shred of immortality to hope for.

"Why, then—why, then—Ivan! Everything is permissible," Feodor exclaims.

"Yes, Father, everything is permissible," Ivan answers.

"Sh! We won't talk about it. We will keep that to ourselves, dear boy," says Feodor.

The drunken libertine appreciated better than did his intellectual son the consequences of such a belief. The hardened sinner knows more about the enormity of evil than the theorist.

The tragedy that closes the book centers on the statement of Ivan's that everything is permissible. His half brother, Smerdiakow, the son of Feo-

dor by a drab of the street, overhears this assertion and commits murder. Another brother, Dmitri, although innocent of the crime, is condemned and sent to Siberia for twenty years of penal servitude. In this story Dostoevsky shows how far men fall short of divinity when they lose a sense of sin.

Edwin A. McAlpin in *Old and New Books As Life Teachers*; Doubleday, Doran & Company.

### WHEN THE WHISTLES BLOW

When the whistles start a blowing to bring the New Year in,  
Just think how fine the week has been,  
since Christmas bells did ring!  
The smiles you grew when the week was new  
looked fine above your chin,  
An' when you waved your hand, and said "Good Cheer!" you didn't lose a thing.

Then there's friends galore you nigh forgot you ever knew,  
An' the Old Folks and relations whose name's the same as your'n  
You dug the old addresses and they got a card from you,  
An' Pa and Ma and sister Sue got parcels Christmas Morn!

You lit the lights out on your porch,  
hung holly on the door,  
An' packed an extra basket for the folks that's sick an' poor.  
You trimmed a tree where all could see the twinkle as they passed,  
You got a kick from life that night, an' that kick's a going to last!

The whistles stop! The night is quiet!  
But before you go to sleep,  
Just think a bit of the year that's past and the one that's come to stay,  
An' then resolve—that Christmas Cheer and Joy—all year you're going to keep.  
An' for this you'll work; For this you'll strive; But—"Don't forget to pray."

—Walter H. Stark.



# The Prophetic Concept

By J. W. G. Ward, Detroit

**A**RE we becoming pagan? Whether we reply in the affirmative or the negative, there is no question about this: The Christian Church is facing a crisis. We have heard that so often that it is almost a platitude. Moreover, it may be asked, have not crises confronted her before, and has she not come through them triumphantly? That is indisputable. On the other hand, however, the issue cannot be disposed of so lightly. There is a new factor with which we must reckon. The Church surmounted her difficulties in the past, but why? Because those to whom the Master's cause was of supreme moment rose to the exigencies of the hour. They were not only the venerable, who stretched out devout hands to protect all that was sacred, but also—and this is the crux of the matter—those in the prime of life, who possessed sagacity and statesmanship born of experience, and the young, with vision and vigor, enterprise and enthusiasm. The first two classes are still well represented in the Church of today, but what of the younger men and women? It is a fact that many fine families, who have found blessing in Christian fellowship, and have in turn given their best to it, have become, as far as the Church is concerned, practically extinct. Their support and influence died with them, and their sons and daughters who were nurtured in the sanctuary are almost a total loss!

That is not pessimism, nor is it any disparagement of the magnificent devotion of which every Christian church is the sphere. It certainly is no reflection upon the ministry, for it is safe to assert that never was the standard of character, education, and earnestness of purpose higher than at the present time. Granting all that, however, we have to admit that we are not making the headway nor the impression that with the facilities available and the changed methods of work we have a right to expect. The factory has, so to speak, been modernized, new machinery installed, the processes of production brought up to date, and yet—there is a very unsatisfactory market for our output. Can the blame for this lie with the minister himself? Certainly not altogether. The founding and phenomenal success of *Church Management*, if we may say so, the wide interest evidenced in its sug-

This is the first of a series of ten articles by Dr. Ward on the general theme *The Ministry and the Man*. Titles of subsequent articles include.

2. The Message and the Man.
3. The Man and His Materials.
4. The Preparation of the Prophetic Message.
5. Planning the Work and Working the Plan.
6. The Minister and Worship.
7. The Man and His Pastoral Relations.
8. The Man Himself.
9. Untapped Resources.
10. Vital Forces for Building Personality.

gested plans, the open-eyed attitude of its subscribers, ready to be guided and helped, is proof of the progressive spirit abroad. And yet, what of the goal? It is still remote.

While exonerating the minister from responsibility, as in common fairness we must in ninety per cent of the cases of arrested development, that does not imply that he need not institute a spiritual and intellectual stock-taking, and aim at a still higher level of service. Therefore, we set out to discuss in this series *The Ministry and the Man*.

It is imperative that an accurate concept of the ministerial office be framed at the outset. We hold tenaciously that while, in these complex times, the minister must be many things, he must essentially and primarily be one thing. He may be, and often is, shepherd, counselor, and friend to his people. He mediates to them the blessings of Christ's gospel, making the abstract concrete and the unseen visible through a sanctified personality. He drinks the mingled cup of joy and sorrow, standing with human souls on the sunlit slopes of happiness, or walking with them through the gloomy ravines of grief. Their defeats or victories, their worries and woes, are his concern. And yet, as though that were not enough for one frail mortal, he is required to be the leader in all the Church's activities, organizer of its societies, and supervisor of its social and recreational life. He has to arrange details of finance, prospective members, and publicity, and be on hand whenever required to step into the breach. His duties range from a managing director to the office boy, and even to be an un-

derstudy now and then for the janitor. But he must never be weary, impatient, or discontented with his lot. That is what he is paid for!

Perhaps so. It certainly was not for that, however, that he was called by God's Spirit, trained, and ordained. It is not even what his early views of the ministry envisaged. The truth is, that the first concept was probably the valid one—for, we repeat, while he may be many things, there is one thing he must be—a prophet of God to men. That fact must be unearthed from its burial place of secondary considerations. There lies the weakness of our position in the modern Church. Where before a man was commissioned by the Almighty, he is now appointed by a committee. Where formerly he was fired with a divine purpose, he is now hired for any duties that may devolve on him.

Our contention is supported by the qualifications required of those whom God anointed for the high tasks of the holy ministry. The prophet, as well as the apostle, had to be a man of sterling character, pure and worthy in his personal life. A keen susceptibility to the spiritual was a vital necessity. He must be able to hear the divine voice, and to distinguish its tones even amid the raucous cries of the marketplace, the clash of arms or the babel of frivolous pleasureseekers. And to these must be added loyalty to the light, ardent desire for the supremacy of righteousness, and a tireless devotion to the cause committed to him. While the particular work assigned might vary, being shaped by the circumstances or the hour in which he worked, his commission allowed no divergence from the ideals and standards of the prophetic line. He might be called, like Samuel, to be an expounder of the Law and the framer of policies; or like Elijah, the champion of the divine honor. Amos aroused the social conscience to the wrongs undermining the nation; Hosea, out of his own experience, testified to the forgiving love and mercy of Jehovah. With Isaiah, it was to bear witness to God's will against prince and politician; or with Micah to tell forth the practical issues of religion, as well as to foretell the future. The apostles whom the Master thrust out (apostello, of course, warrants that ex-

(Continued on page 286)

# The United Brethren Move For Good Buildings

By Henry Edward Tralle, Editorial Adviser, Church Management

Among the churches that have in recent months retained Dr. Tralle for his full consultative service are the following: King Street United Brethren, Chambersburg, Pennsylvania; Memorial and Wayne Avenue Baptist, Philadelphia; Zion Reformed, North Canton, Ohio; Crescent Avenue Presbyterian, Plainfield, New Jersey; St. John's Lutheran, Lewistown, Pennsylvania; Glen Ridge Congregational, Glen Ridge, New Jersey; Irvington Methodist Episcopal, Irvington, New Jersey; Community, Douglaston, New York; Reformed Episcopal Church of the Atonement, Philadelphia; First Presbyterian, Oil City, Pennsylvania; Presbyterian Church of the Covenant, Detroit, Michigan; St. John's Lutheran, Northumberland, Pennsylvania; First and Third Presbyterian, Niagara Falls, New York; Asbury Methodist Episcopal, Norristown, Pennsylvania; Westside Presbyterian, Philadelphia; Northminster Presbyterian, Philadelphia; Western Presbyterian, Washington, D. C.; St. Luke's Lutheran, York, Pennsylvania; Vermont Avenue Baptist, Youngstown, Ohio; First Presbyterian, Hackensack, New Jersey; First Presbyterian, Norristown, Pennsylvania.

If your church is contemplating building write Church Management and learn how Dr. Tralle may be available to serve your interests.

WHEN the King Street United Brethren Church at Chambersburg, Pennsylvania, decided to undertake to secure a new building, it realized that it was necessary to obtain at a moderate cost a building that would provide for a large program of activities and at the same time be attractive in appearance.

The pastor, Rev. Clyde W. Meadows, and other leaders in the church sought, therefore, to avoid some of the mistakes that had been made by other churches.

They did not make the mistake of employing a self-sufficient architect who felt that he could give a church the best result without the assistance of a consultant. The architect himself suggested to the committee the necessity of calling in a consultant, in order that the needs of the church in detail might be intelligently determined and a building planned that would provide rooms of such number and sizes and proportions and relations one to the others as would adequately house the church's program for the next twenty years.

This advice was followed. As soon as the consultant was chosen, he made a survey of the community, studying its material

and spiritual needs and prospects. After this survey was made, the building committee officially called an unofficial meeting at which were present the members of the committee, the members of the official church board, the Sunday-school leaders, and the heads of the various other organizations within the church.

At this conference, the consultant presented the conclusions of his survey and an analysis of the situation, so that those present were able to discuss the whole problem intelligently and to come to an agreement on a program of activities. Through a process of democratic group-thinking, definite conclusions were reached.

Account was taken of the practices and ideals of this particular church, and these, when compared with the best ex-

perience and practice in general, formed the basis for the conclusions reached.

The present average attendance in the several grades of the Sunday school was taken as a basis for estimates of future growth, and allowance was made for a one-hundred-per-cent increase, which would mean a school of nine hundred.

The attitudes of the leaders in the church and provisions already made by other organizations in the community made it evident that it was inadvisable to make any large provision for a social and recreational program beyond those activities which could be conducted in the schoolrooms.

The educational ideals of the leaders determined to some extent the conclusions with regard to the number of assembly-rooms and the sizes of classrooms. The leaders in this church also

avoided the mistake of undertaking to raise money before solving their building problem. As soon as a program of activities had been established, the architect, with the assistance of the consultant, drew plans around the needs of the church as these had been determined in conference. These plans were presented to the members of the committee, studied by



King Street United Brethren Church

them and the architect and the consultant, and then revised until it was felt that a satisfactory solution had been reached. The plans were then presented to the larger group of leaders, after which other changes were made in the plans.

Later, at a congregational meeting officially called for the purpose, the architect and the consultant presented the plans in slides and explained their various provisions. At the same time, as a basis for comparison and appreciation slides were shown of plans of recent buildings of other churches that have sought to build in accordance with the best thought and experience of our day. The church's plans were unanimously adopted by the congregation, and a financial campaign was authorized. The recommendation of the committee that outside assistance be obtained in the conduct of the campaign was also adopted. The committee engaged the services of Dr. A. F. McGarrah and the Department of Building Fund Campaigns of the Board of National Missions of the Presbyterian Church in the U. S. A. The amount to be raised is one hundred and fifteen thousand dollars, which is the estimated cost of the building completed and furnished.

The leaders of this church did not make the mistake made by some churches of moderate means of planning for costly architectural detail at the expense of the usefulness of the building. They therefore asked the architects, Mr. John B. Thomson and Mr. L. deForest Emmert, of the John B. Thomson Office, Philadelphia, to design the building in the spirit of early American Colonial, which is comparatively inexpensive and which secures its beauty through masses and proportions and lines.

The leaders of this church did not make the mistake of providing for an auditorium that will seat only the occasional audience at the sacrifice of a part of the program of the church. The proposed church auditorium will seat an audience of five hundred, which is about half of the probable future membership.

The leaders of this church did not make the mistake of trying to economize by cutting down the sizes of schoolrooms in such a way as to compel an overcrowding of their future school. Instead, they adopted, for four de-

partments, what is sometimes called the "platoon system," planning to care for three hundred pupils on the second floor in rooms that take care of half that number at one time. Each suite of rooms will be used for two departments, one department using the classrooms during the first half of the school session while the other is using the assembly room,

and then the two departments exchanging places for the other half of the school period.

This church, though limited in its material resources, is rich in spiritual possessions, and its members are pressing forward unselfishly and heroically in the confidence that they will be able to leave their present old inadequate building









ing their daily tasks, are like a colony of ants, busy about their own affairs, but unaware of anything higher. On the other hand, the minister will hear again in the silence that commissioning voice, and see anew the sublimity of the one task which outweighs in appeal and importance every other function of his office. He is called to preach the unsearchable riches of Christ. He is a *Kerux*—a herald, preparing the way by which the lowly yet princely Messiah may travel to men's hearts. No longer will he bemoan the altered attitude of the times, nor the limitations of talent or scope which may be his. He will preach as did the prophets, as one who has seen the glory of God, as one who has been divinely anointed for such a noble end; and men will respond!

There is a burning need for biblical exposition, for a clear statement of belief crystallized through personal experience, for guidance for the perplexed and stout leadership for the hesitant. Neither recreation nor the pursuit of pleasure, no matter how legitimate, can satisfy the deep needs of the soul. Neither the press, the lecture, nor the service club address, can supersede the pulpit in which an authentic, authoritative voice is heard. The supreme requirement of the hour is, therefore, what? A new race of prophets. Like those of old time, they will be in touch with life and its perplexities. They will see with divinely illumined eyes both the problem and its spiritual solution. They will be capable, earnest, magnetic, enthusiastic, able to diagnose the diseases which derange the heart and throb in the maddened pulse, and bring the grace of God to the aid of humanity.

Granting all that, is it practicable in view of the details organization and the demands on time and strength that we dare not resist? We affirm that God asks the impossible of no man; He does ask for the highest service we can render. And although we are doing our best, we know that often we could do better. Moreover, by attempting less, we may accomplish more! We hope, in due course, to suggest some ways by which the secondary may be subordinated to more vital things in our ministry. Meanwhile, our first concern is that we climb again the mountain of early vision, until we stand high above the mists that veil the valley, and see once more what the prophetic concept involves. Our need of God will blend with God's need of us. And there, as with the Master on the mount, not only shall life be transfigured, but the soul be girded with might to aid humanity as it strives and sorrows on the plains below.

## What's What In Motion Pictures

**T**HINGS are about to happen in religious motion pictures. Every thing that does happen will interest ministers and churches. For the possibilities of motion pictures in church work have barely been touched. The same era which has seen the automobile become the most important thing in our transportation has seen motion pictures developed to the greatest single medium of recreation in our American life.

The Church has not been asleep. She has pioneered. Hundreds, yes, thousands, of churches have invested in projecting devices and secured films for proper showing of pictures. In the initial stages most churches using such pictures sought, through them, to increase attendance at church services by means of the novelty. The constantly increasing perfection of the motion picture theater soon demonstrated that the church could not compete with the theater, and many ministers gave up the experiment in disgust.

Many others have been disappointed in the films which they have secured. Attractions which have filled theaters seldom have been listed for non-theatrical presentation. This has forced the church to use exclusively films prepared for propaganda, educational and religious purposes.

In the effort to make pictures which are morally inoffensive the producers have usually made those which are also uninteresting. Pious pictures are something like pious books. Everybody recommends them to their children, but no one likes to read them. Even preachers who have protested against the immoral influence of the moving pictures have yielded to a desire to see what it is all about when they have gotten away from home. If you don't believe it offer some minister friends tickets for a movie when he is in your town and away from home.

After the first novelty of the situation wore off many ministers sought to find a way to use motion pictures in the educational and worship programs of the church. One way was to find suitable films for use in the church school. A second method evolved was the synchronizing of the motion picture in the worship service. A chapter of Scripture, a prayer, a hymn, a reel showing a moral

or religious situation, then the sermon. This was the plan which was largely used. This plan is still being used with good effect.

Through all this the list of houses providing good reels for churches has been growing. Projectors for churches are better than they used to be. Attempts are being made actually to produce pictures to meet the need. Houses like Q. R. S.-DeVry, Bell-Howell and Pathe have made a real contribution to this field. The Educational Screen publishes each year a blue book of non-theatrical films which is very necessary for an understanding of this field.

Several denominations have issued leaflets dealing with the official attitude toward motion pictures. The International Council of Religious Education has had a committee working on a study of pictures and curricula which has reached a place where it is about ready to launch the actual production.

This sums up the subject pretty well to the present time. And now for something else. The Motion Picture and Distributors of America, under the direction of Will Hays, has started a movement which may be most vital in the entire use of pictures in the church. This organization recently selected a committee from many walks of life to discuss the whole relationship of motion pictures and the church and to make a survey of present uses and suggest means for further improvement.

Professor Howard M. LeSourd, in a recent letter, tells the plan of this committee of which he is chairman.

1. To survey the country to determine what use is now being made of available films in church for religious education.
2. The preparation, probably, of a booklet covering the results of this survey, listing the films which have proven most valuable, outlining methods of successful use of certain pictures for religious education, and finally suggesting next steps.
3. Co-operation with the industry in working out a plan to make available in the various states the desirable films for religious education, and to assure churches of efficient distribution service.
4. To plan for the production of new pictures that will meet the religious

and educational needs of churches and Sunday schools in a specific way, and to stimulate the use of these pictures throughout the country.

All this is a mighty fine program and a big order. If the religious forces could get together with the motion picture producers on this program I think that it might revolutionize the use of pictures in churches. But to our mind that is the real rub. Will churches and the motion picture producers get together?

There are two distinct qualities essential for a good motion picture program for the churches. The first is the pictures must be technically good. The second is that they must be sought educationally. These can be produced only by co-operation between the churches with the educational staffs and the motion picture producers who know how to make good pictures. Inferior pictures cannot succeed in churches today. Pictures which are educationally unsound cannot receive the commendation of religious educators.

Personally, I think that any plan the motion picture producers may propose will fail, unless it has the backing of the denominational boards of education. I think also any plan which religious educators may seek to produce will fail, unless the pictures are well made and can compete in technical quality with commercial pictures. In a word, I think that this whole motion picture business must be a co-operative affair. And if it is not we need not expect progress in this respect.

Religious education has not been a noisy development. Its leaders learned some time ago not to announce programs too noisily. But it has been progressing year after year and the findings of educational groups must form the basis for education pictures in churches. Any other plan would be intellectual suicide and the triumph of emotionalism.

On the other hand, with the resources the motion picture producers now have they can render a service to the church and humanity by aiding in the construction and filming of suitable subjects for church and religious educational purposes. According to Professor LeSourd's announcement that is what they plan to do in this new movement.

"The Christian college is the second generation of the Christian Church."—*John Andrew Holmes in The Congregationalist.*

"The great preachers have all been preachers whose message was squarely founded on or sprang from Holy Writ."—*Dr. Robert W. Rogers.*



SYMBOLS OF THE EARLY CHURCH

### SYMBOLS AS RELIGIOUS PUBLICITY

One chapter in the new book by William H. Leach entitled *CHURCH PUBLICITY* deals with religious symbols. Mr. Leach recommends the greater use of the traditional symbols in church decoration and printing. *Church Management* will be glad to add suitable symbol cuts to its cut service as there is a demand. Printers' cuts of any of the above symbols may be secured for fifty cents. The entire twelve, individually blocked, will be sent upon receipt of \$5.00. The forthcoming Lenten season is the ideal time to create interest with religious symbols.

### THE LAW OF EQUAL MEASURE

Every day you are being measured by your own yardstick. Every day you are having to buy upon the same scales upon which you sell. The judgments that you are dealing out to others are already being dealt out to you. That friend that yesterday helped you to pick a neighbor to pieces is today helping another friend to pick you to pieces. You may have sought to excuse your harsh criticisms by a pretense of pious motives. But you have deceived nobody except yourself. Your fellows know you. Hence even now they are seeing to it that what measure you mete shall be measured to you again. Even now they are judging you in the spirit in which you judge others.

This is only natural. Kindness begets kindness. Brotherliness begets brotherliness, and hate is ever the father of hate. When I was a boy I used to speak to a great cliff that stood just across the river from the fields where I worked. If I spoke to that cliff harshly it would speak back harshly. If I spoke in gentleness, the voice came back in gentleness. And I have learned that in the hearts of men there is also an echo. The measure we mete to others we receive. The judgments we give, we get. "There are loyal hearts, there are spirits brave, There are souls that are good and true, Then give the world the best you have And the best will come back to you." Clovis G. Chappell in *Familiar Failures*; Doubleday, Doran & Co.



# Church School Worship Programs

## Principles of Preparation and Presentation

By W. Edward Raffety

Professor of Religious Education, University of  
Redlands, Redlands, California

Dr. Raffety's articles dealing with present day conditions in the Holy Land were concluded last month. Again he takes up the discussion of problems of church school administration.

THE efficient church school provides programs of instruction, worship, evangelism, service, and recreation. These areas of church school interest interpenetrate, and are therefore, more or less interdependent; e. g., intelligent, sincere worship is itself the best religious instruction. Best programs in in any one of these five fields of church school endeavor may involve some emphasis on one or more of the other phases. A certain exceptional worship service in a young people's department was recalled as the time when one of the young people in the department definitely chose Jesus Christ as a personal Saviour. Finest service values may be conserved in the best worship programs. Again, best instruction often follows recreational approaches. That junior was not far from the whole truth when he replied to his mother's question, "Henry, what was your lesson about today?", "Mother, we didn't have any lesson; we just played." On further inquiry, she learned that the whole class period was used in starting to make a large relief map of Palestine. Indeed, the entire class kept on "playing" for several Sundays. At the end of six months, the teacher who planned their "play" suggested to Henry's parents that they visit the geography room of the junior department to see the map, and then ask Henry to point out the places and describe the events in the life of Jesus. They were amazed at his knowledge. His "knowledge pills" had been recreationally coated, that was all, and he swallowed them whole.

Worship programs for a church school can be enriched best when those who prepare them keep in mind the full, five-fold ministry of the school of the church.

But church school worship programs really worth while do not drop off the finger tips of the leader. They must be planned. Somebody must be responsible. A worship leadership is quite as important as an instructional leadership, or an administrative, or any other.

The most thoughtful church-schools are electing a director of worship. Whether the responsibility be his or the pastor's or superintendent's or department principal's, or a committee's, some

one must plan programs. Church school journals, as never before, are emphasizing worship. Ready-made programs are now available in books, in journals, and in pamphlet form. Not many schools however can or should use these in toto; they do point the way for program planners as suggestive models.

In the hope of being helpful to directors of worship, superintendents, or other worship-program makers, the following principles of preparation and presentation are offered.

### Have Definite Objectives

In planning for a series of worship programs, set up a definite objective for the series, and as far as possible a specific objective for each program. Those who have given most attention to worship in the church-school believe that it is advantageous to project a series of programs for periods of one, three, or even six months. In some cases, programs for a full year are outlined in advance. Sometimes it is best to decide on a definite objective for one month at a time, and plan the four or five programs to "feed into" this objective.

### A Central Theme

Decide on the program theme, consistent with the objective, then keep it central.

Often, leaders choose a monthly theme and then prepare programs which offer each Sunday some phase of the monthly theme. Whether related or independent themes be chosen, each theme should be kept central throughout the program. Thus does a program hold together; thus does its cumulative effect create the worship-mind desired by the objective chosen. A worship program theme consistently followed is as necessary as a sermon theme well presented. Is this not the mark of a well-prepared program as compared with the usual hit-and-miss, haphazard opening exercises of school or department?

### Select Appropriate Elements

Choose and use the best elements for the presentation of the particular theme. The usual elements in a church school worship program are the Scriptures, prayer, and hymns. Enriched programs more and more use also a picture or story, or poem, or dramatization.

Our principle here considered simply means that whatever elements can best create the desired worship attitudes called for by the theme, these, and these only, should be used. Some themes can be presented best, it may be, by a program majoring on hymns; again, a story may be the principal channel of worship. I remember where one well-selected picture was the very heart of an unusually impressive worship service for young people. Not a Scripture was read, and only a brief prayer was offered. Use the elements best suited to present faithfully the given theme.

### Suit the Age-Group

Objectives are important, themes are necessary, the elements are the program, but all of these must be of genetic value for the age group served. Our principle in this connection is, suit the program to the spiritual nature and needs of the agegroup for whom it is prepared. Long ago church school workers accepted graded instruction. Graded worship needs no argument. Fortunately, most valuable books and programs are now available as guides to all age group leaders who would know the worship needs of children and young people, and who would wisely prepare to meet these.

### Time the Program

Time the program in preparation, and keep within the known time limits in presentation. Time each part in advance, if at all possible.

The school or the department knows exactly the time set aside out of the entire session for the opening worship service. If it is fifteen minutes or eighteen minutes that is the time to use; no more; not often less. It is the business of the leader to watch his watch. Time even the stanzas of a hymn. Then, if an emergency arises, omit one or more stanzas. Say nothing about it, just omit it. For more than two years, the writer



has conducted the Thursday morning service in a college chapel when the full time allowed is only twenty minutes, out of which come organ prelude and organ postlude, which necessarily are brief. No announcements are made, not even by the President. Students and faculty members sometimes help by assigned parts, each part being timed. It is a worship service from beginning to end, whatever the elements or whoever the participants, and the program must keep within prescribed limits. This can be done, and is done without hurrying. Even so, best church school worship programs are timed.

#### *Seek Variety*

Put variety into the construction of a series or a single program. This requires a little resourcefulness but amply rewards the effort spent. Monotony is an opiate. Wide-awake worshippers are the only true worshippers. Dead-levelness is a deadly sin for a worship leader. By variety we do not mean vodvil surprises, variegated stunts; these have no place in a worship program. The three-hymns-and-a-prayer type of opening exercises every Sunday is about as mechanical, lifeless a performance as can be imagined. Program variety is program virtue. Use a variety of elements, and a variety in the use of the same element from Sunday to Sunday.

#### *Balance the Elements*

Keep a proper balance of elements in each program week by week. While a most attractive and helpful program, as above referred to, might use only hymns, for example, such a program could be used with profit not more than two or three times a year. It is better in almost every worship service to use the Scriptures, prayers, and hymns in balanced proportions, introducing stories, poems, or other elements for variety.

#### *Program Participants*

Exercise unusual care in selecting program-participants. Every worship leader knows full well that the best program he ever prepares can go to smash by even one misfit, especially if the part is of central importance on the program. Young people's leaders in particular need to keep this principle in mind. The stunt-night artist in a group may make monkey-business out of a worship service. There are exceptions. Some capable pupils have poise and reserve dignity, and work well anywhere. Do not defeat the serious purpose of a church school worship program by misfits. Choose program participants cautiously.

#### *Do Not Over-use One Person*

When equally capable people can be secured to take parts on the worship program, do not use any one, or a given few too often. This is a lazy-minded method. Pupils, even children, notice

that the leader is using one person too often. Young people may accuse the leader of partiality. The "utmost caution" principle set forth above does not mean that the leader will show favoritism to a few fluent, ready pupils. Carefully, untried ones can be worked in to the advantages of the whole group. Variety in persons is quite as important as variety in parts. Choose wisely.

#### *Conscientious Preparation*

The leader should insist on conscientious preparation on the part of the one who is to help in the worship service. The leader is not wise who lightly considers any part on the program. Even the minor places should be cared for by pupils who mean to contribute to the worship spirit of the school or department. A leader was once heard to say, "O, that is a simple part; anybody can do it; you need not give it much thought." She made a serious blunder. The pupil felt it keenly. Any part of a program worth presenting at all is worth preparing for faithfully.

#### *Radiantly Reverent*

Keep the worship programs radiantly reverent, joyous, but not jazzy. Why in the world some people are chosen as worship leaders in a church school or department, I do not know. They are so holy-toned and so long-faced with their religion that their leadership comes to naught. Young people, especially resent piosity. They respect sincere piety, and hate righteously the pretender. Of a large college group, it was said, "When they sit through a chapel worship service, they are radiantly reverent." So it should be with any church school group. Joyously expressing religion's truth that gives hope, courage, and faith unconquerable—that is true worship. Let no one misunderstand this statement. We do not mean that any worshipping group must be noisy. Noise is not worship. "Holy roller hollering" is no standard for church school worship. What a lot of sanctimonious cant has been set to music! On the other hand, how much do church school worship programs need a reverence born of the sheer joy of being a Christian.

#### *Sincerity the Test*

Allow no one on a worship program flippantly to perform for his own or another's amusement, and never let cleverness sidetrack sincerity. Participants in a worship program are not chosen to be admired. A program of worship is not an entertainment. It may entertain in the best sense because of its beauty, but its purpose is to win the worshippers to an adoration of God not an admiration of man. Many an unwise leader has regretted his choice of some program helper. The leader of experience tactfully drops into the ear of a new helper the desire that he put his

real soul into his part. As Longfellow so beautifully said concerning the old shipbuilder, "He put his heart into his work, and the heart giveth grace to every art," certainly in worship, the soul's supreme art.

#### *Coach Younger Pupils*

With younger church school pupils who are asked for the first time to assist in the worship service, the leader will always find it best to be sure that the assigned part is well placed, fully understood, and promptly, satisfactorily presented. It may mean a better program and it certainly will mean a happier participant. I well recall the kindness of a pastor who cared, and who was willing to give the needed counsel and direction. A worship leader should not take anything for granted along this line. Coaching several days in advance will often prevent a program-catastrophe. This is one of the best ways to grow participants for many a program ahead.

#### *Free Expression Desired*

Do not so mechanize program construction as to prevent free expression within reasonable limits. The mere machinery of worship program building is apt to make some leaders too cold and formal. Wooden programs do not create worship attitudes. A routine click, click of part after part on a program may look like good planning, but it may be so lifeless that there is no spirit within the wheels. The leader needs to give extra caution to participants who have memoriter parts, that they seek to be natural in expression.

#### *A Program Climax*

Make the program parts climactic. Naturally moment by moment the worship program well arranged, moves toward the climax, the realization of the objective of it all. For program parts to dwindle down in importance and come to the end of the worship period with no appeal in them is to defeat the high purpose of a worship service. Planners of church school worship programs should give constant attention to this principle of successful program making. For a worship program to dribble out at the small end of a funnel shows that the leader's head was off duty. By satisfactory climax, we do not mean a noisy ending. The quiet, meditative moment may clinch the whole program's purpose.

#### *Desirable Worship Conditions*

At the time of presentation, or before, the leader sees that worship conditions obtain as far as possible. Chairs or pews will be in readiness, with Bibles, hymn books at hand, with program on a blackboard or otherwise accessible, and all participants of every description present and on time. If the leader has any doubt about the worship room being clean, properly heated or cooled, ventilated, lighted, etc., it is his solemn

duty to see the sexton and make sure. A cold room, or overheated one, or one full of mausoleum air, or untidy looking will kill the possibility of presenting a good program, or it may even destroy the desire to worship.

#### Source Materials

The makers of church school worship programs should be alert to all available source materials, suitable Scripture selections, prayers for various themes, hymns that are worshipful, pictures that create worship attitudes, poems of inspiration, worship stories and dramas—all these elements that furnish a "gold reserve" for the day of program enrichment, should be gathered constantly and filed. Clippings from church school journals, not only of program materials, but of program construction suggestions, should be made and put away for use. All materials, whether clipped or not, should be card indexed for ready use. How aggravating to a leader to know he has just what he wants, but cannot find it.

#### Using These Principles

We fully believe that the mastery of these or similar principles will give joy to the makers of church school worship programs, and we venture to hope that their use will make the work of the leader easier and more successful.

#### WHO BUILDS THE CHURCH?

Who builds the church—the engineer?  
The architect, the workmen grave?  
The draftsmen or the crew who rear  
Steel girders to sustain the nave?  
The unseen men who pour the steel  
That belches from blast furnace door?  
The gang who loads of mortar wheel?  
The men who concrete pillars pour?

Who builds the church—that spirit fine  
Whose preaching makes his folks divine  
The thrilling, surging plan of God  
To guard the ways their fathers trod,  
And makes them all empowered feel  
To do the things his signs reveal?  
Who builds the church? Those saintly souls

Whose gifts are brimming incense-bowls,  
Who nothing have but daily bread,  
Yet give of this, his feast to spread?

Who builds the church? Each child and man

Who lends some talent to the whole,  
All blended to achieve his plan,  
All fruiting in a Gothic soul.  
God builds the church from all the skills  
Of human minds and human wills;  
From stalwart brawn and brilliant brain,  
From artist-dream and muscle strain;  
From childhood's mites, from gifts of age,

He builds his church, our heritage!

—Madeleine Sweeney Miller,  
in *The Christian Advocate*

For good or evil must in our actions meet;  
Wicked is not much worse than indis-  
creet.  
—Donne.

## New Year's Candle Light Service

By Edwin A. Ralph, Cleveland, Ohio

This is a service of worship. Mr. Ralph who is the pastor of Bethlehem Congregational Church, Cleveland, and an Instructor in Schauffler School is a pioneer in worship programs which preserve the best in traditions and at the same time admit into ritual the appeal of the new. This service was given in his own church. Full instructions for its use are included in the article.

#### ORGAN PRELUDE CALL TO WORSHIP

Minister—

From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

The day declineth, for the shadows of the evening are stretched out; but it shall come to pass that at evening time there shall be light.

Choir—(Tune "Sundown" Gower) Words by Wordsworth

The day is gently sinking to a close,  
Fainter and yet more faint the sunlight glows:  
O brightness of the Father's glory, Thou  
Eternal Light of light, be with us now:  
Where thou art present, darkness cannot be;  
Midnight is glorious noon, O Lord, with thee.

Minister—

With thee, O Lord, is the fountain of life: in thy light shall we see light.

Choir—

Words by Edwin A. Ralph

We kneel before thee, children of thy love,  
And wait thy benediction from above:  
O Thou who art of all mankind the friend,  
Thy richest blessing to our spirits send:  
Thy word of courage to our hearts addressed,  
By day inspires, at evening time gives rest. Amen.

Minister—

The Lord is in his Holy Temple: let all the earth keep silence before him.

Choir—(From "The Holy City" A. R. Gaul)

Holy, holy, holy, Lord of hosts,  
Holy, holy, holy is the Lord of hosts.

#### PRAISE TO GOD

Minister—

Lift up your hearts.

People—

We lift them up unto the Lord.

Minister—

O Lord, open thou our eyes,  
That we may behold wondrous things out of thy law.

People—

O Lord, open thou our lips,  
And our mouth shall show forth thy praise.

Minister—

Praise ye the Lord.

People—

The Lord's name be praised.

Choir—(Te Deum Laudamus, by Barnby)

We praise thee, O God: we acknowledge thee to be the Lord.  
All the earth doth worship thee, the Father everlasting. Amen.

#### THANKSGIVING TO GOD

Minister—

Lord, thou hast been our dwelling-place in all generations.  
Before the mountains were brought forth,  
Or ever thou hadst formed the earth and the world,  
Even from everlasting to everlasting, thou art God.

People—

Bless the Lord, O my soul;  
And all that is within me, bless his Holy Name.  
Bless the Lord, O my soul, and forget not all his benefits.

Minister and People—

O that men would praise the Lord for his lovingkindness,  
And for his wonderful works to the children of men.

Prayer-Hymn—(Tune, St. Bees, Dykes)

For thy mercy and thy grace,  
Faithful through another year,  
Hear our song of thankfulness;  
Father, and Redeemer, hear.

(Continued on next page)



## The Meaning of Lent

(Continued from page 276)

"And it came to pass . . . he took with him Peter and John and James, and went up into the mountain to pray"—Luke 9:28.

There was the crisis when His disciples asked Him to teach them to pray. "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray"—Luke 11:1.

There was the crisis of the arrest in Gethsemane, the prelude to the Crucifixion. "And he was parted from them about a stone's cast; and he kneeled down and prayed"—Luke 22:41. Some of the ancient manuscripts have left out a verse that follows. I am glad that it has been included by the translators. It carries a meaning to all understanding hearts. "And there appeared unto him an angel from heaven, strengthening him"—Luke 22:43.

The outstanding disciples of the Saviour in every age have found their spiritual renewal in the same fashion. They may have lived far away from the inviting solitude of a desert or a mountain-side, but somewhere, in the privacy of their home, or beneath the arched roof of a cathedral, or on a journey by train or by ocean liner, or in the uninterrupted periods of their daily work, they have communed with God as the Personal Power Who can refresh and sustain.

This is a machine-driven age. The whole of life is speeded up in this generation to a degree unknown in any previous generation. We move more and more rapidly. We have cultivated more needs than formerly and multiplied our luxuries. For the time being many people have lost the perspective of life's truest proportions. No longer do they put first things first. The spirit of the age has manifested itself within the Christian Church. Increasingly we are using the methods and slogans of a mass-producing industrial technique. It is too soon as yet to determine whether this newer phase of activity and endeavor within the Church is really productive of spiritual power. My own opinion is that modern methods are valuable only as the expressions of a type of spiritual living found in the deeper and more intimate fashion exemplified by the possibilities of the Lenten season. If those of us who hold the responsibility of spiritual leadership in a professional sense can experience these possibilities in ourselves and make them available for our people we shall discover anew what the Christians of an earlier day possessed. We shall find the meaning and necessity of the Lenten season.

## New Year's Candle Light Service

(Continued from page 291)

In our weakness and distress,  
Rock of strength, be thou our Stay;  
In the pathless wilderness  
Be our true and living way.

Keep us faithful, keep us pure,  
Keep us evermore thine own;  
Help, O help us to endure;  
Live for thee, for thee alone.

So with mingled prayer and praise  
Would we seek the heavenly Friend  
Who has loved us all our days  
And will guide us to the end. Amen.

### THE APPROACH TO GOD

**Minister—**

Brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; think on these things.

**People—**

One thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

**Minister and People—**

There is therefore now no condemnation to them that are in Christ Jesus. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.

**Hymn—**(Tune, Waltham, Calkin) Words by Tennyson

Ring out the old, ring in the new,  
Ring happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out a slowly dying cause,  
And ancient forms of party strife,  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be. Amen.

### FELLOWSHIP WITH GOD

**Minister—**

Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; and such we are.

**People—**

As many as are led by the Spirit of God, these are the sons of God. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ.

**Minister and People—**

Let us, therefore, walk worthily of the calling wherewith we are called, with all lowliness and meekness, with long-suffering bearing with one another in love, giving diligence to keep the unity of the Spirit in the bond of peace.

**Hymn—**(Tune, Aurelia, Wesley) Words by Frances Havergal

Another year is dawning,  
Dear Father, let it be  
In working or in waiting  
Another year with thee,—  
Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days,—

Another year of service  
Of witness for thy love,  
Another year of training  
For holier work above.  
Another year is dawning,  
Dear Father, let it be  
On earth, or else in heaven,  
Another year for thee. Amen.

### TRUST IN GOD

**Minister—**

Thus saith the Lord: fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

**People—**

They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

**Minister and People—**

For the Lord is a God of justice; blessed are all they that wait for him.

**Hymn—**(Tune, Watchman, Mason) Words by John Bowring



(Sung, preferably, by two solo voices across the church from each other)

Watchman, tell us of the night,  
What its signs of promise are:  
Trav'ler, o'er yon mountain's height,  
See that glory beaming star.  
Watchman, doth its beauteous ray  
Aught of joy or hope foretell?  
Trav'ler, yes; it brings the day,  
Promised day of Israel.

Watchman, tell us of the night,  
Higher yet that star ascends:  
Trav'ler, blessedness and light,  
Peace and truth, its course portends.  
Watchman, will its beams alone  
Gild the spot that gave them birth?  
Trav'ler, ages are its own,  
See, it bursts o'er all the earth.

Watchman, tell us of the night,  
For the morning seems to dawn:  
Trav'ler, darkness takes its flight,  
Doubt and terror are withdrawn.  
Watchman, let thy wand'rings cease;  
Hie thee to thy quiet home:  
Trav'ler, lo, the Prince of Peace,  
Lo, the Son of God is come.

### THE GIFT OF GOD

Minister—

Jesus said, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

### CANDLE-LIGHT PROCESSION

The Spirit of Truth—

I am the Spirit of Truth, the Truth that makes men free. I light a Candle for the New Year, so that God's truth may shine upon its pathway, making the road clear for the feet of men.

People—

Help us, O God, gladly to accept the gift of thy Truth, and boldly to walk in its bright light.

The Spirit of Joy—

I am the Spirit of Joy. I come direct from the heart of God to light a Candle for the New Year. Clear through the year may its bright rays shine, bearing gladness to the hearts of men, and driving the sorrows of life away.

People—

We thank thee, O Father, for the Joy thou sendest into our lives. Grant that, throughout the coming year, we may live in fellowship with it.

The Spirit of Good Will—

I, the Spirit of Good Will, light a Candle for the New Year, in the earnest hope that it will burn the whole year through, making clear to men the gracious character of God, and stirring within their hearts the eager desire to be gracious in all their dealings one with another.

People—

We would live in the light of thy Good Will, our Father, and, by our gracious conduct in all the relationships of life, would show our growing likeness to thee.

The Spirit of Peace—

I am the Spirit of Peace—the Peace for whose coming the world devoutly prays. I come with a flame from the altar-fires of God. With it, I light a Candle for the New Year in the ardent hope that men will welcome its rays, and with their aid may make their way out of the darkness in which they strive, into the light where they may hold true fellowship with each other.

People—

Grant, O Father, that we may joyfully welcome the light which thy peace sheds on our human problems, and that in its light we may find our way forward to the building of a better world.

The Spirit of Faith—

I am the Spirit of Faith. I light a Candle for the New Year, and trust that its light will shine far and wide, giving comfort and strength to those who believe, and help to those who struggle with doubts and fears.

People—

Help us, O Father, gratefully to accept the light that Faith sheds on the path whereon we walk.

The Spirit of Hope—

I am the Spirit of Hope. I dwell in the heart of man as well as in the heart of God. I light a Candle for the New Year in the eager expectation that its bright rays will give inspiration to the many folks who work and pray for the coming of a better day for mankind.

People—

For Hope, that keeps the fires burning in our hearts, we thank thee, O Lord.

The Spirit of Love—

I am the Spirit of Love. I bring to the world, God's most precious gift. I light a Candle for the New Year, in the hope that Love will shine brightly through all the coming days, and will cast its gentle rays into the hearts of one and all, making them tender, making them strong, fashioning them like unto the heart of God.

(Continued on next page)

### The Revised Prayer Book

Prospective brides who are looking forward to being wedded according to the marriage service in the Episcopal Book of Common Prayer, will be delighted to know that the word "obey" is omitted from the revised edition of the Prayer Book which has just been issued.

Their pleasure will be tempered, however, by the fact that a little further on in the service it is to be noted that the bridegroom no longer endows the bride with all his worldly goods.

The new prayer book of the Protestant Episcopal Church, revised for the first time since 1892 and ratified a year ago as the result of fifteen years' work of the committee on revision, is now issued with the approval of the Custodian of the Standard Book of Common Prayer.

While retaining the beautiful language of the earlier versions, the new edition includes numerous changes made to conform with present-day usage and thought.

In the service for the visitation of the sick many changes make it practically a new form. Phrases linking the patient's illness with the wrath of God are absent, such as, "Do not be angry with us forever," "God's visitations," "This thy fatherly correction." More latitude is given the minister in his choice of prayers and exhortations. Provision is made for the anointing of the sick or the laying on of hands, with prayer, where the patient desires it.

The Holy Communion office has been rearranged and modern English employed instead of archaic phrases. The version of the Psalms used in the Psalter is still the one based on Cranmer's translation, earlier than the King James version and differing from it in numerous ways.

The revised version is the fruit of a commission, appointed in 1913 by the General Convention of the Protestant Episcopal Church, consisting of seven bishops, seven presbyters, and seven laymen, to consider and report "such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; provided, that no proposition involving the faith and doctrine of the church shall be considered or reported upon by the commission; and provided, that no proposal to change the title page of the Prayer Book or the name of the Church shall be referred to the said commission."

### THREE STRAY DARTS

Some fellows stay right in the rut,

While others head the throng.

All men may be born equal, but

They don't stay that way long.

There is many a man with a gallant air,

Goes galloping to the fray;

But the valuable man is the man who's there

When the smoke has cleared away.

Some don't get nothin' out of life,

But when their whines begin,

We often can remind them that

They "don't put nothin' in."

—Author Unknown.

## New Year's Candle Light Service

(Continued from page 293)

People—

We welcome the gift of Love, our Father, and pray that its bright light may ever light up our hearts and control all that we say and do.

Silent Prayer—(Organ plays softly, "Lead Kindly Light")

Address RECESSIONAL OF THE BEARERS OF THE LIGHTS  
DEDICATION TO GOD

The Offering—(Without Announcement)

The Prayer—To be repeated in concert.

We bring our gifts to thee, O God, on this New Year's Day. With them, we bring our lives which we dedicate anew to thee. Bless us, we pray thee, in this act of dedication. Use us, we beseech thee, in thy service, and through us give thy larger blessing to our fellowmen; through Jesus Christ our Lord. Amen.

A HYMN FOR THE NEW YEAR (Tune, St. Alban, Haydn-Dykes)

(The congregation will sing stanzas one and three, and the refrain following each stanza, a solo voice singing stanzas 2 and 4)

Standing at the portal  
Of the opening year,  
Words of comfort meet us,  
Hushing every fear;  
Spoken through the silence  
By our Father's voice,  
Tender, strong and faithful,  
Making us rejoice.

Refrain:

Onward, then, and fear not,  
Children of the day;  
For his word shall never,  
Never pass away.

"I, the Lord, am with thee,  
Be thou not afraid;  
I will help and strengthen,  
Be thou not dismayed:  
Yea, I will uphold thee  
With mine own right hand;  
Thou art called and chosen  
In my sight to stand."

Refrain:

For the year before us,  
O what rich supplies!  
For the poor and needy  
Living streams shall rise;  
For the sad and sinful  
Shall his grace abound;  
For the faint and feeble  
Perfect strength be found.

Refrain:

He will never fail us,  
He will not forsake;  
His eternal covenant  
He will never break,  
Resting on his promise,  
What have we to fear?  
God is all-sufficient  
For the coming year.

Refrain:

## BENEDICTION

AMEN (Threefold or Sevenfold)

Directions for Candle-light Service, as used in Bethlehem Church and Schauffler School

This service is for use on the afternoon or evening of New Year's Day, or on the Sunday preceding or following New Year's Day.

The music for the hymns will be found in most of the standard hymnals, and under the hymn names given herewith.

The selection from Gaul's "The Holy City" and the "Te Deum Laudamus" by Barnby will be found in the back of the Hymnal for American Youth, on pages 37 and 13, respectively; also among the liturgical numbers in most modern hymnals.

The first hymn in the service, "The Day is gently sinking to a close" may be sung to the tune "Nachtlied" by Smart. The tune "Sundown" by Gower is preferred, because of the effectiveness of the arrangement for solo and chorus.

The hymn "Watchman, tell us of the night" is sung very effectively by two solo voices, one representing the "Traveler" and the other, the "Watchman." If possible, the singers should stand across the church from each other, the "Traveler" being stationed in the rear of the church, or in the gallery. If preferred, a chorus may sing the part of the "Watchman."

The closing hymn is best sung, for effect, as follows: the choir and congregation sing stanzas one and three and the refrains after every stanza. The second stanza should be sung by

a solo voice. It is suggested, too, that stanza four be sung as a solo.

The Candle-light part of the service is arranged as follows:

On the platform, in the front center, should be a candelabra, or its home-made equivalent, in which are set seven unlighted, fairly large candles. If possible the center candle, which is to be lighted by the Spirit of Love, should be larger than the other candles, or should be set a little higher.

The seven "Spirits" should be young women, or older girls. They should be dressed in long, white (loose-fitting) robes made of inexpensive material. Preferably, they should be stationed out of sight, and in the rear of the church. Each one should carry a fairly large candle which should be lighted during the singing of "Watchman, tell us of the night."

Immediately following the words by the minister "I am the light of the world" the lights of the church are turned off, and the organ begins to play softly (continuing throughout the service). The procession forms in the following order: Truth, Good Will, Faith, Love, Hope, Peace, Joy. Candles should be held slightly raised. The procession should move fairly slowly, care being taken by those marching to keep about four steps apart. Upon reaching the platform, they form a wide semi-circle, with Love holding the center and standing behind the seven candles.

When every one is in place, the lights may be turned on just enough to enable the people to read their responses. If preferred, one person may represent the congregation in reading the responses. In that case, the lights should not be turned on. The "Spirits" should speak in the order given in the service. "Truth" speaks and lights the candle nearest her. "Joy" speaks next, and lights the candle nearest her. Thus the two candles, one on each side, are lighted. Each "Spirit" speaks, and finally "Love" speaks and lights the candle in the center. Following the last response, the organ plays "Lead Kindly Light," while the people bow in silent prayer. At the close of the prayer, with all the lights in the church turned off, the seven "Spirits" return whence they came, carrying their candles, "Joy" leading the recessional.

The sermon or address, which should be brief, may or may not, as preferred, be given while the church is lighted by the candles only.

Following the address, all lights should be turned on.

## LETTER TO NEW MEMBERS

The official board of the Hyde Park Methodist Episcopal Church of Chicago sends this letter to those who unite with the church. It is both a greeting and a statement of the obligations of membership.

Dear Friend:

We welcome you as a new member of our Church. The formalities have been cared for and you are now duly recorded on our membership roll. However, we believe that it is your desire and intention to take your full place in the life and activity of our Church and to that end we address you at this time.

This is the stand a Hyde Park Methodist takes when he unites with the Church: "I will be loyal to the Hyde Park Methodist Episcopal Church, and uphold it by my prayer, my presence, my gifts, and my service."

"—by my prayer" that is, I will remember my Church in my private devotions.

"—by my presence," that is, I will support the worship services of my Church.

"—by my gifts," that is, according to my ability I will support the financial program of my Church. We are entirely dependent on the voluntary gifts of our members and friends. Our annual budget is Fourteen Thousand Dollars for local needs and One Thousand Five Hundred Dollars for missions. The gifts we now receive run from twenty-five cents per week to eight dollars per week. Our greatest need is for an additional number of regular weekly givers.

"—by my service," that is, I will also give of my time, my talents, and my energy to my Church. We are enclosing a card to indicate the wide range of opportunities offered in the work of the Church, with the request that you return the same to the minister, with your choices checked.

We are firmly convinced that your loyalty and interest to your Church will depend entirely upon your active co-operation and therefore to a joyful Christian service together, we cordially invite you.

Sincerely

THE OFFICIAL BOARD.

## ETIQUETTE

Under the heading, "Church Etiquette," a Presbyterian parish paper printed the following, which is suggested for republication in other parish papers:

"When we are invited to a dinner, we take care to arrive on the stroke of the hour. But many of us are from five to twenty minutes late when we go to the House of the Lord. By the time we have settled down in our seats, we have not only lost a very beautiful part of the service, but we have caused others the same loss.

"Bad manners are usually the result of thoughtlessness. If we stopped to think, we would not whisper together in Church over trivialities that could well wait; we would resist the impulse to drop our hymn-book in the rack before the last stanza of the hymn was finished; and surely we would not impair the impressiveness of the service by gathering up our belongings before or during the Benediction!"



# Campaign Increases Church Attendance

By Rev. Melville T. Wire, Pendleton, Oregon

IN planning our pre-Easter Intensive Campaign the thought persisted, "What shall we do to get the people out?" The answer was, "Why not try a church attendance contest?" I had never been particularly pleased with contests in general and sometimes actually displeased by their merely temporary and superficial character. But, in spite of my mental objections, I resolved to try one. But it should be remembered that this was to be simply a "church attendance" Contest.

Three competent and consecrated women were appointed as captains of three divisions. These captains chose their own lieutenants.

The contest was to begin February 17 and end on Easter Day, March 31, 1929.

Full sets of instructions were type-written and put into the hands of the captains. The church members were divided into three divisions—North, East and West. Church members were simply assigned to the divisions in which they geographically belonged. Constituent friends, who were non-members, however, could only get into the contest by signing a constituent's card of enrollment. This did two things: As the number of constituents enrolled counted points for winning in the contest, it will be seen that this insured a thorough canvass of constituents, and also obviated any possible feeling that constituents might have had that the church was taking too much for granted if it had arbitrarily assigned them to divisions. In order that non-members in families, where some of whom were church members, would have the chance of being enrolled in the same division as their families, it was ruled that for the first week of the contest the captains must confine their efforts to constituents within their own division bounds. After the first week, however, the captains were permitted to enroll constituents anywhere in the city. This, of course, made the competition keener, thereby insuring a more thorough canvass. Constituents under twelve years of age were not eligible, but all children, no matter how young, who were really church members were, of course, in the contest.

The canvass of members as well as constituents was also insured by the circulation for winning points of a card to

## PENDLETON METHODIST EPISCOPAL CHURCH

### *Constituent's Enrollment Pledge*

#### CHURCH ATTENDANCE CONTEST FROM NOW UNTIL EASTER

I hereby enroll myself in the.....Division, and agree to enter heartily into the spirit of the contest.

Signed .....

Address .....

Enrollment for Work

## PENDLETON METHODIST EPISCOPAL CHURCH

### *Church Loyalty Attendance Endeavor*

"Christ loved the Church and gave Himself up for it."—Eph. 5: 25.

In loyalty to CHRIST and MY CHURCH and my desire for her success, I gladly agree to attend at least one service each Sunday from now until Easter, unless actually ill. Aiding also by my presence, prayers and co-operation, as I can, in the special services.

Member Name .....

Attendant Address .....

Loyalty Pledge

be signed by all who would, which promised attendance at at least one service each Sunday from February 17 to March 31, unless actually ill. This card was adopted bodily from the pamphlet of the Department of Evangelism of the Board of Home Missions and Church Extension, entitled "A Suggested Evangelistic Campaign for the Local Church" with the exception that the time of promised attendance was made shorter. Cards for both church members and constituents were circulated for signatures at church

services. We had the two kinds of cards printed in different colors. The white was for church attendance, the yellow for constituents. The people soon came to be designated as the "white" and "yellow." Their circulation and signing of these cards was an important part of the contest. The attendance card bound the signer to the church services by metaphorical hoops of steel and the signing of the constituent's card made the constituent feel that he was a real participant in an interesting rivalry.

It was made plain to everybody that even though they did not bind themselves by signing the attendance card they were in the contest anyway. Attendance of all members and all enrolled constituents at both church services was the focal point of interest and main concern of the competing divisions. Only attendance at the two Sunday preaching services and Wednesday evening church night service counted in the contest. At each service the number present for each division was carefully taken and the result publicly announced. This result, once announced from the pulpit and accepted by the captains, had to stand for better or for worse and could not be privately revised later. This obviated disputes and complications.

The attendances were carefully tabulated by the secretary; and at the closing service of the contest on Easter evening, awaited only the count at that service to make the final report complete.

The North and East divisions lost to the West division. The penalty of this defeat, according to the terms of the contest, will make it incumbent upon these divisions to furnish a banquet for themselves and the winning division.

Of course the question will and should be asked in regard to such an effort, if it actually yielded spiritual results. It must be remembered that this was a "church attendance" contest—and to this above was the "contest" confined. It may be true that making points for one's side was not the highest motive for even church attendance, nevertheless we can report some very valuable and lasting spiritual results that came out of the effort.

Almost immediately the congregations were doubled, so that ushering became a real man's job. Staid old members rubbed their eyes and were mystified. Careless church members, whom we had never been able to get out to church at all, save perhaps at Christmas and Easter, appeared every Sunday. Casual constituents, many of whom had signed the attendance pledge card as well as the constituent's enrollment card, were regular as clocks. Good fellowship, optimism and expectancy prevailed. Its social benefit itself helped to develop and deepen the spiritual life. All the members and friends of the church were brought closer together. The added attendance greatly encouraged our faithful members and was the occasion for the taking of new spiritual interest by many who had been previously careless in their religious lives and observances.

This increased attendance gave the pastor the chance of his life. He felt the responsibility imposed upon him by this extraordinary opportunity. The deeper themes of the gospel and of Christian experience were presented as prayerfully and forcefully as possible.

## A Bunch of Keys

A Series of  
Sunday Evening Sermons  
First Christian Church

4th & Court Streets

Lloyd L. Roach, Minister

Oct. 20 "A Useless Key."

Oct. 27 "The Key of Life."

Nov. 3 "Master Keys."

Nov. 10 "A Stolen Key."

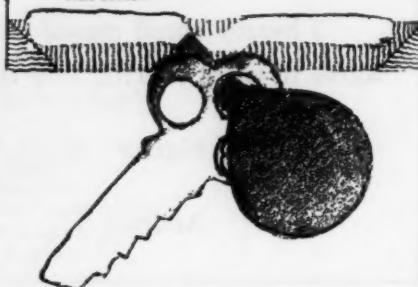
Nov. 17 "A Keyless Lock."

Nov. 24 "Locked Out and No Key."

### TAKE ME HOME, DADDY

Your boy or girl will enjoy working with this puzzle. If they can't solve it, show them how, and if you are unable to do so, bring me Sunday night, Oct. 20th, to the First Christian Church and we'll show you how.

PUZZLE: SEPARATE WITHOUT THE SLIGHTEST INJURY  
PAT. 685089



This Announcement Got Attention

One thing forced itself anew into his comprehension. People like to hear the vital themes of the gospel if these themes are really made vital in their presentation. At the Sunday morning services March 3 and 10, a feeling of spiritual unity and fervor prevailed, the like of which is seldom seen in a modern audience.

Our Wednesday evening church night, or prayer meeting service, was a humdrum affair no longer; tongues long still were loosed in Christian testimony. During the latter part of the campaign the pastor took the influenza. The mistress of the parsonage led the prayer meeting of March 27, which was probably the church's largest prayer meeting service. At least, no record of as good a one is remembered. Seventy-seven persons were present. The usual seating accommodations being strained, people sat on primary department benches. One railroad man, not a church member, who was sitting on a front bench, was addressed by a friend in the following manner, "George, I never expected to see you on the front seat in prayer meeting." The fact was the program of the church had gotten into the thinking of the people of the community, both members and constituents.

The captains and lieutenants were requested to refer all special cases discovered to the pastor as soon as they

came to light. The information thus furnished related to sickness or trouble, conviction for sin, and personal spiritual problems that were disturbing professing Christians as well as those who had made no profession.

With this material in hand the pastor with a few picked consecrated personal workers followed up the leads and they were able to render spiritual help and guidance to a number of persons. There were some who made their decision for Christ and the Church.

The ingathering of members on Easter Day was not larger than usual, yet, with the continual activity in seeking converts in a population almost static and among constituents largely the same people from year to year,—probably if we had been without the stimulus of the contest the ingathering would have been less.

We believe that the plan followed out somewhat similar to that outlined above, will net splendid results to the church. Care must be taken however to confine the contest to "church attendance." The motive and spirit of the pastor will to a large measure determine its permanent and spiritual assets by the type of sermons he preaches to his increased congregation, and by his purposeful pastoral calling on the people whose spiritual interest or need has been made known. When the church becomes spiritually awake it is then his supreme task and privilege and opportunity to enliven it to service for kingdom purposes.

### THE CONSTRUCTIVE FUNCTION OF SORROW

Once an old clergyman lost his beloved child. A parishioner called on him to offer his condolences. "All my life I have been trying to bring comfort to those in sorrow," his pastor said, "and I never knew what grief was until now." He was grieved to realize how insufficient his efforts had been because he had failed to appreciate the bitterness of the souls he ministered to in the hour of bereavement.

Disappointment and sorrow have a constructive function in life. They have a refining and deepening influence on character and give a power of expression and a vigor to activities that are remarkable.

Madame Schumann-Heink once said when criticizing a young artist, "She has a remarkable voice and the promise of a wonderful career, but she will not attain her full power until she has experienced more of the joys and sorrows of life." The finest possibilities of attainment come only to those whose lives have been tempered by pain.

Shelley knew there was something in pathos that touched a deeper note of interest than any theme of happiness could possibly reach, and he emphasized it by saying, "Our sweetest songs are those that tell of saddest thought."

One critic has said, "Had Tennyson never been a mourner he might never have been a great religious teacher."

Edwin A. McAlpin in *Old and New Books As Life Teachers*; Doubleday, Doran & Company.



# The Courage of Faith

## A New Year Sermon

By George A. Buttrick, New York City

TEXT: "Now faith is assurance of things hoped for, a conviction of things not seen."  
(Hebrews 11:1)

THIS is the only definition of faith given in the Bible, and at first blush it does not seem very helpful; it appears to be multiplying words without wisdom. The Bible is not a book of definitions—for which we may be thankful; for truth cannot be imprisoned in a cage of words. The Bible is a book of faces (such a motley array!), and among them the face of Jesus. The Bible is a book of stories (as raw and real, as gay and tragic, as life itself), and among them the story of the Cross. The Bible does not say, "Learn this definition." It says rather, "Look at these faces. Watch them as the lights and shadow of our strange experience play upon them. As you watch, truth will come. You may not be able to define it, but you will know it; and the truth will make you free."

In the text the Bible becomes for once a prosy schoolmaster reciting a definition—"Faith is assurance of things hoped for." But the next moment the Bible is an artist again. The pictures begin to crowd the canvas: "By faith Abel" . . . "By faith Enoch" . . . "By faith Abel" . . . "By faith Moses." Soon the prosy definition of faith begins to glow with meaning because it shines in a face and an adventure.

What is faith? Jesus called it an essential in all worthy living. "Ye believe in God: believe also in Me." If He found faith in unsuspected places (as, for instance, in a Roman centurion) He exclaimed in joy: "I have not found so great faith, no, not in Israel." Faith can purchase salvation; such was His teaching; for He said, "Thy faith hath saved thee; go in peace." Faith can work spiritual miracles: "If ye have faith, yea so much as a grain of mustard seed, ye could say to this mountain, 'Be thou removed,' and it would be carried into the midst of the sea." Faith is the crux of human living: "He that believeth shall be saved, but he that believeth not shall be condemned." Once He asked in a mood of pathos: "When the Son of Man cometh shall he find faith on the earth?"

What is faith? It is not blind credulity. It is not according to the school-

boy's definition: "believing something which you know isn't true." It is not a flogging of the mind into an acceptance of a creed which is suspected to be false. Science, history, criticism—faith welcomes them all as allies and friends. If we protest to the questioning which is characteristic of our age: "You must scrutinize my faith," we are admitting that life is built on foundations that we dare not trust. We are demonstrating, not our faith, but our fears! Rightly understood, faith is not opposed to reason; it is *basic* to reason. Faith plants its flag on the land; then reason explores it!

For example, science is at present engaged in an attack on the mysterious scourge of cancer. How must that attack proceed? By reason? By all the weapons of knowledge and experiment? Yes; but the attack proceeds because faith has already planted its flag. Behind this attack on cancer there is a gigantic credo. Those engaged in the crusade are even now chanting their belief. They are saying in effect: "We do not know why this scourge has been fastened on mankind, but we do believe it can be conquered. We believe that the realm of the flesh can be understood by the realm of the mind—that the two realms swim in a common medium. We believe that the universe will honor our pity and painstaking toil. We shall attain." But that is all faith. Perhaps cancer cannot be understood, and still less conquered. Perhaps the universe is mocking us. Who knows? But let the faith be lost, and science would be helpless—life a ship without compass or rudder! The cure of cancer will come by reason working within faith! The cure of cancer is "an assurance of things hoped for, a conviction of things not seen."

Faith is not blind credulity. Again, it is not a magic nor is it confined to religion; it is a force operative throughout the range of life. We have seen that the scientist walks by faith as well as by sight. He begins an experiment trusting that light will behave as it always has behaved, that the force of gravity will be constant, that the law of conservation of energy will not be abrogated. He begins the experiment, that is to say, believing in the dependability of the world. But how does he know the uni-

verse will be faithful five minutes hence? He does not know. He cannot see. He must make his leap on faith!

William James imagines a man caught in such a position on a steep mountain side that he can save himself only by jumping over a hazardous abyss. If the man waits for scientific proof that he can leap that gulf, he will starve to death. The only proof is in the attempt. If he takes counsel with his fears, he will become momentarily more timid and uncertain and invite failure. But if he screws his courage to the sticking-point, if he speaks to himself in assurance of things hoped for, in conviction of a safe landing not-yet-seen, he will create his own proof! That is an instance (and there are many such in life) where "he that believeth shall be saved; but he that believeth not shall be condemned."

The pioneers have all been men of faith. Our Pilgrim forbears essayed to build on these shores an order of humankind in which a man might honor his conscience as his king! Could the dream come true? Who could tell? They came; and soon their prairie-schooners sailed over endless billows of prairie-grass towards a Promised Land. But was the Land really there? Who might know? Soon they beheld in vision a populous commonwealth dedicated to freedom. One of them laid his ear against the prairie and said: "Hark! I hear the tramp of coming millions!" But he heard with the ears of faith, and he saw with the eyes of faith. How were they to tell that the Land seen in vision was not a mirage? They could not tell! Reason could not help them. The first covered wagon was reckless of reason, a violation of our much vaunted common sense. The driver of the first covered wagon was the fool of the play; all the substantial and sensible people said he was a fool—the church officials, the chamber of commerce, and the leaders of the political parties said he was a fool. How was America made? By faith. An inner obstinacy of courage gave assurance to things hoped for! The force of faith holds sway throughout life, and not only in religion.

Faith is your birthright. You all have faith just as surely as you all have doubts. I hope you will be wiser than your immediate forbears: that you will advertise your faith rather than your

doubts. In the last resort nobody cares a rusty nail what you do not believe; it is your positive credo, your soul's conviction, that blesses mankind. There are times when you have faith in God—or the word would never have been found on human lips. There are times when the "Way" of Jesus shines as your path—as clear as a white ribbon of road in moonlight. There are times when ideals are not mere day dreams but the healing shadow of the Eternal falling on the garden of Time.

Robert Browning shows a Bishop taking issue with a sceptic. Very wisely the Bishop grants all the sceptic's arguments. He says to his critic: "All right! Let's resolve not to believe anything. The world is without God and without hope. Jesus is a delusion. Prayer is a futility. Ideals are mere imagination or a conceit of the nerves." What happens? Why, faith comes back! Now the problem is—how to guard our unbelief, for belief comes back to shake us by fits and starts: And (you recall the lovely words!) just when we are most fixed in our unfaith—

"Just when we're safest, there's a sunset touch,  
A fancy from a flower-bell, some one's death,  
A chorus-ending from Euripides,—  
And that's enough for fifty hopes and fears  
As old and new at once as Nature's self,  
To rap and knock and enter in our soul,  
Take hands and dance there, a fantastic ring,  
Round the ancient Idol, on his base again,  
The Grand Perhaps!"

What religion calls faith is as ineradicable as the scientist's faith that the Universe is a "uni-verse"—One song! It is as reasonable, and as unreasonable. It ventures on God revealed in Jesus, as the scientist ventures on the constancy of Nature. It is of the same texture as that courage which drove covered wagons across our plains.

But let us turn to the chapter—to the pictures, not to the definition—to learn what the Bible means by faith.

This chapter has been called the Bible's "Hall of Heroes." At the distance of antiquity Enoch and Abraham, Joseph and Moses, are an assembly of heroes. Their contemporaries probably did not recognize them as heroes. If they were living today we might call them a chapter of fools. For see into what madness their faith led them. "By faith" Enoch walked with God! He did not covet the world. He did not strive and accumulate. He had a little shelter from the storm, a stack of fuel for warmth, a few handfuls of fruit and grain. This was all he asked—for his real life was elsewhere! He did not hurry breathless from one unfinished task to another—he walked; and he walked with God. He was convinced of a Living Presence

## A Busy Man In A Great Parish

By William H. Leach

Readers of CHURCH MANAGEMENT will be interested in this brief picture of George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York City. A sermon by Dr. Buttrick appears also in this issue.

**T**HERE are many tricks to preaching. George Buttrick uses fewer of them than any other man I know. Yet I am sure that the average critic would place him among the first half dozen preachers in America and in some ways I think that he leads in effectiveness. Because there are few tricks to his preaching this analysis is fairly easy to make.

First of all he is a good preacher because he likes to preach and puts it first in his program. Preaching, with him is not a profession or a trade. It is a passion. "I had rather preach than eat," he says and one who knows his habits of life realizes that it is not an exaggeration in the least. Three hours every day go into his sermon and study hours. And three hours in the program of a busy church like Madison Avenue Presbyterian of New York means a real effort.

You may be interested in that personal program which preserves the three hours for sermon work. He begins the morning with a prayer with the staff of the church and attends to necessary administrative details of the work. At 10:15 he tries to be at his home and in his study and there he stays until 1:15. At one fifteen there is luncheon. Then he goes back to the church and gives his dictation to his stenographer. Following that the afternoon is spent in appointments or in pastoral calling. Buttrick believes in pastoral calling. He calls assiduously and expects as much from his staff workers. As a result from thirteen to fourteen thousand calls in the parish are made each year. You will understand that in a church like this there are many meetings which need attention. They average seventy-five per week. The pastor must keep in touch with these and personally attend many of them.

But to get back to preaching. The

around him and within. Could he prove the Presence? Only by the courageous venture of prayer:

"Speak to him, thou, for He hears, and spirit with Spirit can meet—  
Closer is He than breathing, nearer than hands and feet."

Enoch *did* speak. Perhaps there was at first no answer. Probably he never heard a voice; but he clung to his faith. Soon he entered on a companionship which slowly became his whole existence

passion which this man has for preaching he puts into his sermons. There may be little eloquence from oratorical point of view. Gestures are neither many nor vigorous. But as a preacher he is seeking to make plain the word of God and he works. He works hard. Perspiration rises on his brow. Virtue goes out from him. When he takes his seat at the close of a sermon he plainly shows the effects of giving himself.

I think that his sermons combine two very desirable qualities. He is of English birth and heritage may have a great deal to do with his expository ability. The scriptures have a way of opening before the eyes of those who listen. But to this expository ability he has added a sense of social justice and a passion for righteousness which are almost always present. These two qualities are combined altogether too seldom. Many good expository preachers forget man. Many social preachers lack a sense of Bible exposition. Buttrick combines the two.

There is one other quality which ought to be added to these mentioned. That is thoroughness in preaching. He does not preach until he is ready to preach. The daily study hour assures that. But it is evident in other ways. A good illustration is shown in the book *The Parables of Jesus*. I asked him to do the book when I was editor for the George H. Doran Company and he was pastor of the First Presbyterian Church, Buffalo, New York. His reply was very significant. He said that he had studied the parables for years and would like to write such a book but was not ready. As a matter of fact it was two years after that date before the book was finally published. I know men who would have written a number of books in that time. But they could not have written *The Parables of Jesus*.

But don't think of this man as a sermon machine. He enjoys life. He has no hesitancy in cutting himself free from conventional shams. But he enjoys his family, his home and his fellow men. He enjoys tennis and baseball and plays both with skill. In the network of a great city church he has kept sacred the home contacts which reveal this personal and social side.

This ability to keep alive the human touch and to be a man who enjoys life is one of the most interesting contributions this preacher is making.

—until that barbarous age learned to say to him (in a testimony that has come flashing down the years): "Enoch walked with God." But what would we say of a modern Enoch?

Look again: "By faith Abraham went out not knowing whither he went." Could anything be crazier than that? Why so strange a journey? To look for a city that hath foundations! The city in which he lived left him ill-content. Its

(Continued on page 300)





# CONGREGATIONS that won't whisper and FLOORS that won't squeak

WHEN, last season, the leader of a famous orchestra halted his musicians during the playing of a selection because of disturbing noises in his audience he established a precedent which many a clergyman must, at times, feel tempted to follow.

*Sealex* floors can't teach congregations better manners but they certainly can do away with the distracting noises caused by the

scrape of moving benches and the footfalls of late comers.

These resilient cork-composition floors create an atmosphere of peaceful reverential quietude, which encourages relaxation—concentration—silence.

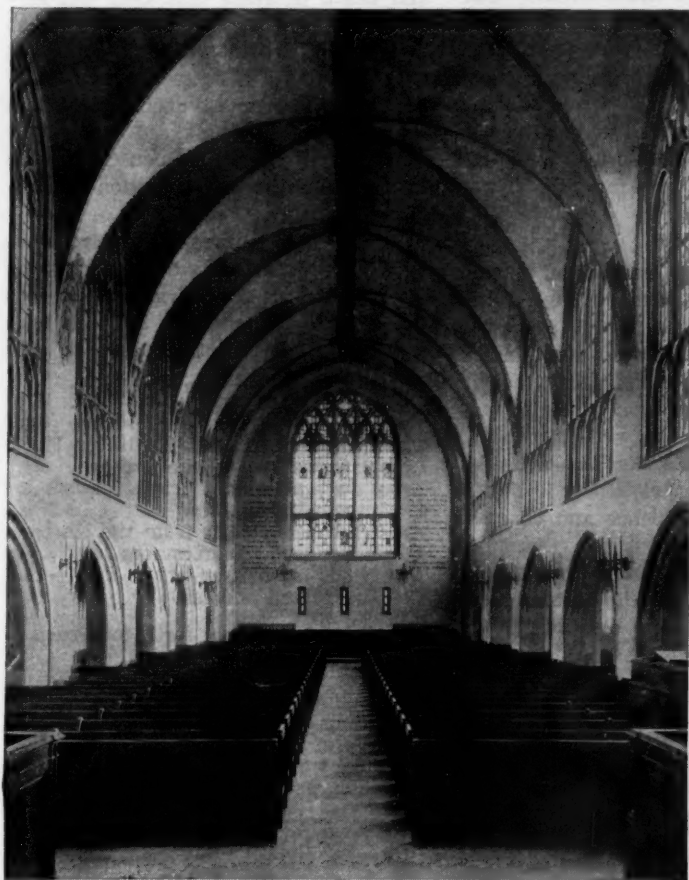
No other type of floor fits the special requirements of the church so exactly. The handsome marble and tile effects which have long been associated with the finest examples of church architecture are easily provided, in patterns and color schemes appropriate to their surroundings.

*Sealex* floors are within the limits of any church budget. They may be as elaborate and luxurious—or as simple and inexpensive—as you desire. Solid-colored floors of *Sealex* Battleship Linoleum, for example, are suitable for the modest church and are probably the cheapest good floor that money can buy; whereas floors of *Sealex* Treadlite Tile are “custom-laid” floors of great beauty which make possible the reproduction of almost any pattern, motif or design.

When installed by Authorized Bonded Floors Contractors *Sealex* floors carry a Guaranty Bond. Let us tell you more about our quality installation service on church floors. Write for our booklet, “Facts You Should Know About Resilient Floors for Churches.” Address Department V.

CONGOLEUM-NAIRN INC.

General Office: Kearny, N. J.



Photographs on this page show views of the FIRST CONGREGATIONAL CHURCH, Kalamazoo, Mich. Architect: Aymar Embury H. Bonded Floors Contractor: P. M. Young Floor Service, Kalamazoo, Mich.



BONDED FLOORS are floors of *Sealex* Linoleum and *Sealex* Treadlite Tile, backed by a Guaranty Bond issued by the U. S. Fidelity and Guaranty Company. Authorized Contractors for Bonded Floors are located in principal cities.

## The Courage of Faith

(Continued from page 298)

standards were like an evil breath. Its mind was earthy, "God" (he said to himself) "intends men to live in a higher way." So he sacrificed home, friendship, business, pleasure for a hope which he could not give a name! See him riding across his desert looking for the spires of a city of life built by invisible hands—riding—by faith! Where would the venture after a truer community lead him? He did not know! He went out pursued by the laughter of his pagan, God-denying neighbors. His message echoes down the gusty years: "What we have once seen to be true," he says, "by that let us live. If the truth fades, then we must travel by the memory of the truth, until memory becomes once more the present vision." But what would we say of a modern Abraham?

Look again: "By the faith *Moses*." He is the strangest entry in this chapter of fools. He "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God!" You see the measure of insanity increases as the record proceeds. He deliberately rejected such an opportunity for "advancement" (that is the word) as is rarely offered to men in this life. The treasures, the pleasures, and the power of the Egyptian Court were his for the taking; and he would not take them! Why? What was the rival attraction? The rival attraction was the chance to be persecuted with a mob of slaves! Of course *Moses* is a hero—now! But suppose he lived today; suppose he were offered today the presidency of any corporation you might name, the ambassadorship to any Court you might choose, and the adulation of the world thrown in for good measure; and suppose he refused; saying, "No; I have always felt that I ought to teach school or heal bodies in some despised and backward land." And suppose that after suffering indignities and hardships for forty years, he said: "You see, if I had always had comfort I could never have known the joy of sharing poverty with the poor. The days were hard, but the One who is invisible sustained me"—what would we say of him? It was enough that he had God, and that God had him! But what would we say of a modern *Moses*?

But this chapter has not yet reached its climax of folly, even with *Moses*! "By faith" (so we are told) men met the violence of fire. "By faith" they accepted torture for conscience's sake and pleaded not for deliverance, because (the words are here!) they hoped for a better resurrection. "By faith" (because they clung to a thing not seen with the eyes!) they were sawn asunder—or, in a slightly kinder fate, they wandered destitute. Then the author breaks into the heroic story in a phrase that shows



## Nineteen-Twenty-Eight

How fast the year has gone. Another knocks at our door. The old year has been so wonderfully happy. God has blessed us with the most beautiful of friends, and all our lives we shall remember and be grateful for you.

The New Year---a Gracious year to you. May the rain, which must fall, enrich you; may the wind, which must blow, be tempered; may you rejoice in much sunshine; yet read a holy meaning in each cloudy day. May Vision grow clearer, Hope grow brighter, Faith grow stronger, and Love---the sum of all---fill the whole round year.

Harold Nash Geistweir  
Helen M. Geistweir  
Margaret Helen and Sarah Elizabeth

An Attractive New Year Greeting

that his soul was being torn even while it was being redeemed. "This strange and glorious company"—he cries—"as if the sky had opened to let them through, of whom the world was not worthy"! But even this madness of torture and destitution was not the acme of faith's foolishness. What came of their faith? Nothing—except a certain light in the eyes, a certain glow in the soul! The Bible nowhere speaks with more ruthless honesty. "These all, having received a good report through faith"—yes, what happened to them? What was their reward? "These all, having received a good report through faith, DIED." The language is cruelly blunt. It makes the fact doubly clear. They did not reach their desired city. They only saw it "from afar"! They died as pilgrims and strangers in the earth. But they died in faith as they lived in faith; and they said it was great fun to have lived that way!

What is faith? Just what this text says it is: certain assurances, certain bed-rock convictions in our life. What are these assurances? Enoch's assurance that there is a Great Companion, unseen but near; Abraham's assurance that in the midst of graft and gain there is a better human city,—a city without war and without oppression and without greed—and that God means us to seek it; *Moses*' assurance that conscience and compassion are better than the Court of Pharaoh. These assurances and others! Such others as the conviction that Jesus is not dead; that the universe is not made to extinguish His soul; that life (despite its tragedy) means forgiveness and means love.

Can you reason your way into these convictions? Partly—but only partly! Columbus partly reasoned his way into the existence of a round earth; others reasoned against it. The proof was in his venture of faith! The main evidence for your faith beyond the fact that the faith is in you, is that you shall dare to live it. Will the world honor you? It is by no means certain! The world

may call you a "fool" while you live, and discover (possibly) that you are a hero some centuries after you are dead. Will you "receive the promise"? Only in part. You will die seeing the city from afar. But you will see it; you will see its spires flash through circling clouds. You will travel with a light in your eyes—and a peace in your heart that the world knows not of.

Do you believe (in your luminous hours) that God is, and that He is near? Do you believe that integrity of conscience is better than any outer good? Do you believe the message of the life and death of Jesus that God will forgive penitent sin? Do you believe that it is joy to live sacrificially, and that true personality (despite death's appalling silence) cannot be quenched? Then have faith! Put your creed to the test! Cast yourself in prayer upon God! Live in the courageous assumption of immortality!

Faith is the courage which gives substance to things dearly hoped for, which puts to the test the conviction of things not seen! "When the Son of Man cometh, shall He find faith on the earth?"

### A HYMN OF PEACE

The Son of God goes forth for Peace  
Our Father's love to show;  
From war and woe he brings release;  
O who with him will go?  
He strikes the fetters from the slave,  
Man's mind and heart makes free;  
And sends his messengers to save  
O'er every land and sea.

The Son of God goes forth for Peace  
Nor land nor power to gain;  
He seeks to save, to love, to lift;  
Who follows in his train?  
A glorious band, in every age,  
In spite of scorn and pain,  
True Sons of God his peace have made;  
Who follows in their train?

Now let the world to peace be won,  
And every hatred slain,  
Let force and greed be overcome,  
And love supreme remain.  
Let justice rule in all the earth,  
And mercy while we live,  
Lest we, forgiven much, forget  
Our brother to forgive.

—Rev. Ernest Bourner Allen.



## PALS

"We went wandering over the hill,  
My boy and I, my boy and I,  
Out where the woods lie deep and still,  
My boy, my boy and I.  
And we saw where the brook runs soft  
and low,  
The sunny slope where the asters grow,  
And we watched the wild birds come  
and go,  
My boy, my boy and I.  
Then back we came o'er the wind-swept  
hill,  
My boy and I, my boy and I.  
And our hearts were glad, though our  
lips were still,  
My boy, my boy and I.  
For we saw, from the great hill, rough  
and high,  
The finger of God in a sunset sky,  
And we knew we were pals for aye and  
aye—  
My boy, my boy and I."

—M. G. Van Voorhis.

## THEY WILL NOT RETURN

Remember three things come not back;  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound, or slay.  
The spoken word so soon forgot  
By thee; but it has perished not;  
In other hearts 'tis living still  
And doing work for good or ill.  
And the lost opportunity  
That cometh back no more to thee.  
In vain thou weep'st, in vain dost yearn,  
Those three will never more return.

—From the Arabic.

## FACT No. 12

## Comparison Again Wins for the Short-Term Campaign!

The Minister and Council of a certain Lutheran Church in the East invited a representative of a certain "platform" type of Church Financial Campaign and our representative to present the "short-term" type of Church Financial Campaign. The Council unanimously chose the "short-term" method; when asked why, the reply was forthcoming in substance as follows:

- (1st) "Our Church has an obligation to the community."  
The "short-term" campaign carries the Church to over 500 homes of the community, aside from the membership and constituency.
- (2nd) "The community has an obligation to the Church in its midst."  
The "short-term" campaign brings back from the citizens of the community scores of gifts amounting to thousands of dollars: many prospective members for the Church and children for Bible School. A financial and spiritual revival thru deeds.

—o—

## Only Thru the Short-Term Campaign Can

- (1) The Church and community be linked together in a common task.
- (2) "A whole Church at work" become a fact.
- (3) The entire community become interested and enthused.

## Remember in the Short-Term Campaign

- (1) That the Director and his highly trained office-secretary-stenographer are with the Church constantly for three weeks, directing every move, watching every step. Compare three weeks' service (short term) with one week (platform).
- (2) That the best evangelism is that which sets the pew at work: how much better it is for scores of the members to be gathering the funds—experiencing a genuine thrill and revival in Church work. Compare one hundred or more at work (short-term) with one in the main (platform).
- (3) That CHEAPNESS in campaign service costs is the last place in the world where false economy should be exercised. The above Church will pay about \$750 more for the "short-term" campaign than the "platform" type, but the Church KNOWS WHAT IT WILL GET from fourteen other short-term campaigns conducted by us in the same city.

## THE SHORT-TERM CAMPAIGN PAYS FOR ITSELF

\*\*\*\*\*

Originator of the short-term (5 to 10 days) intensive method of money-raising as applied to Churches.

\*\*\*\*\*

Counsel Gratis  
**H. H. PATTERSON**  
Originator and Director  
**CHURCH FINANCIAL CAMPAIGNS**  
903 East 150th St. Cleveland, O.  
"19th Year Without a Peer"

\*\*\*\*\*

Director of the first professionally operated Church Financial Campaign in the country.

\*\*\*\*\*

## God's Far Reaching Love

A Suggestion for a Funeral Address  
for a Small Child

By Mrs. C. A. Thunn

**R**OSY dawn burst upon the garden of the kind Father of All, and each bud waking, nodded to its neighbor. Just buds they were, radiant, joyous, yet timid and easily startled as the new born babe. Each revelled in the rays of the rising sun. It was a silently beautiful scene. Such a garden was not of the earth-world. Suddenly, there was the merest sound like the drip of the first dewdrops; far distant, yet, every little bud, even the weakest, lifted its little head for the first glimpse of the one whom they loved so well, and who softly drew near. How tenderly he touched each bud as he gazed deeply into each little heart, and each little bud in return snuggled close to Him as a kitten might caress its master. His touch gave them more color, and the light from His eyes warmed their hearts. His presence far excelled the sun in brilliancy, and His love, for the little buds, was the secret of it all.

Softly He spoke as He lingered among them, "Mine is a difficult task today. I dare not make a mistake. I must find

my most perfect bud, and send it forth. My heart hears the cry from the earth and I must answer. One little bud must leave me, though, I am sad to have it so. It must be my most perfect bud, for fond hands wait to receive it."

Each little bud wilted slightly at the thought of leaving the garden and the kind Father of All. Yet one little bud stretched as tall as it could that the Gardener might see. Nor did he miss it. He smiled with tears in His eyes as He said, "Ah! you are ready, my dear one. I knew there must be one." The little bud courageously nodded as He approached and snipped it from the roots, but tears, as dewdrops dripped from its petals as the Gardener held it close to His lips. "Go, my beloved," He whispered, "and blossom on the earth for me. Shed thy beauty and fragrance into every dark spot. You are my messenger. I anxiously await your return." Then He sped the little bud on its way.

Long was the journey but at last the little bud knocked at the earth, and into the earth world was born a little soul

straight from the garden of the Kind Father of All.

Tender hands received it, nourished it, caressed it. Gladness reigned because the little soul smiled into the eyes of the two earth beings, and its tiny dimpled fingers clung to their large, strong hands. The patter of little feet and the chatter of the little tongue brought joy that nothing else could create.

Time flew, and the little soul grew, and was known as an earth-child. Many things it learned, many things saw, and it loved the earth-people; yet deep in its heart there was a longing which it could not satisfy. Often just before sleep fell upon the weary little eyelids, there would be a sense of love greater than that of the earth-people, and a vision of someone whom he loved above all others. Yet the earth-child said nothing of it and if the earth-people saw, they said, "See, he smiles in his sleep!"

His laughter rang in the halls and echoed on the lips of all who heard. His feet found kind things to do; his hands found burdens to lift, and earth-people said, "Behold, he is a blessed child."

Yet one night as he slept, the vision came clearer and nearer and the soul of the earth-child grew warmer and warmer, until it felt the presence of the greatest love and hastened to meet the Kind Father of All, to be clasped closely in His arms.

Earth-people said, "He is gone, he is dead," and bitter tears were shed. But the little soul, with its arms clasped tightly around the neck of the Kind Father, smiled and whispered, "I love you, I have come home to live. My visit has been so long."

## The HALL ORGAN



Grace Lutheran Church  
Phoenix, Arizona

**T**HAT delicate orchestra of musical instruments assembled in one: the Pipe Organ, has achieved its noblest expression in the HALL ORGAN.

The beautiful and modern Arizona church pictured here installed a Hall Organ because, after careful study and comparison by the committee of the best organs made, the Hall proved superior to all.

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## The HALL ORGAN COMPANY

Builders of Pipe Organs for  
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WEST HAVEN  
CONNECTICUT

# Universal Week of Prayer

## Topics for Universal and United Prayer

Sunday, January 5th, To Saturday, January 11th, 1930

### Theme for the Week: Christian Unity

Sunday, January 5th, 1930.

Texts Suggested For Sermons and Addresses

"Behold, how good and how pleasant it is to dwell together in unity . . . for there the Lord commanded the blessing, even life for evermore" (Psalm 133).

"That they all may be one, that the world may believe that Thou has sent Me" (St. John 17, 20-21).

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4, 3).

"Blessed be the Lord God, Who only doeth wondrous things: and let the whole earth be filled with His glory. Amen and Amen" (Psalm 72, 18-19).

Monday, January 6th, 1930.

### CHRISTIAN UNITY: THANKSGIVING AND CONFESSION

THANKSGIVING:

For the mercies of the past year, national and personal.

For the continued manifestation of the Holy Spirit's presence.

For quickened desires after Christian Unity.

For infallible proofs that the Gospel of Christ is still the power of God unto Salvation.

That recent discoveries confirm the historical truth of the Bible.

CONFESSION:

Of the weakness of Christian witness through the bitterness of divisions.

Of materialism and worldliness in the Churches.

Of the comparative dearth of conversions.

Of the indefinite witness in many pulpits to the fact of Sin and the need of Salvation.

PRAYER:

That the whole Church may be awakened to the practice and power of Prayer, individual and united.

SCRIPTURE READINGS: Psalm 65. Daniel 9, verses 3-9 and 17-19. 1 John 1.

Tuesday, January 7th, 1930.

### CHRISTIAN UNITY: THE CHURCH UNIVERSAL

THANKSGIVING

For all the saints who from their labour rest.

For deepening realization that Christian Unity to be effective must be based on Truth and Love.

For new steps towards Christian Unity among the Protestant and Reformed Churches.

PRAYER:

That all efforts directed to Christian Reunion may be guided to the "keeping of the unity of the Spirit, in the bond of peace."

That denominational prejudices may give place to desires for the unity of the larger Church, which is the whole body of Believers.

That a more definite stand may be taken for a spiritual Church Membership.

For a new effusion of the Holy Spirit, leading to the unity which characterized the Church at Pentecost.

For more willingness to make personal and corporate sacrifices for the unity and good of the whole Church and family of God.

SCRIPTURE READINGS: Psalm 133. 1 Cor. 13. Eph. 3:14-21. Acts 1:1-14. Acts 2:1-21.

Wednesday, January 8th, 1930.

### CHRISTIAN UNITY: INTERNATIONAL FRIENDSHIP AND CO-OPERATION

THANKSGIVING

For the blessings of continued international peace.

For the new spirit of co-operation manifest among masters and men.

For all evidences of the Christian principles of friendship and co-operation in international relationships.

CONFESSION:

Of all remaining international jealousies and suspicions.

Of national forgetfulness of God, of the sanctity of His Day of Rest, and of His commandments.

PRAYER:

For all Sovereigns and Rulers, and for those set in authority under them.

For the League of Nations, and all the efforts directed to international goodwill and peace.

That strong nations may learn to help the weak and so fulfil the law of Christ.

That all oppression may be renounced, and religious liberty become the enjoyment of all peoples, especially in Russia and Spain.

For a righteous solution of all labour problems, and for industrial peace.

That intemperance, impurity, and gambling may be checked.

For the Press, and all who guide public opinion.

For soldiers, sailors, policemen, and other national and municipal servants.

SCRIPTURE READINGS: Psalm 46. 1 Chron. 16, 23-36. 1 Tim. 2, 1-8.

Thursday, January 9th, 1930.

### CHRISTIAN UNITY: MISSIONS

THANKSGIVING

For this day of opportunity to preach the Gospel of Christ.

For growing evidences of unity and co-operation in the Mission Fields.

For the influence of the Jerusalem Missionary Conference, and the impulse given to more effective co-operation.

CONFESSION:

Of prevalent resort to secular in place of spiritual motives.

Of failure because of unbelief.

That the evangelization of the world is hindered by home divisions and pre-occupations.

PRAYER:

That the Church everywhere may realize the need of the whole world of Christ.

For an increase in Prayer on behalf of Missions.

For more sacrificial giving, and a deeper realization of the stewardship of money.

(Continued on page 304)



# WHAT TO DO IN JANUARY

*A Page Conducted by Paul H. Yourd*

## Special Days

January 1—New Year's Day.  
January 6—Epiphany.  
January 13—St. Veronica.  
January 25—Conversion of St. Paul.

## Some Notable Birthdays

January 6, 1412—Joan of Arc.  
January 17, 1706—Benjamin Franklin.  
January 18, 1782—Daniel Webster.  
January 25, 1759—Robert Burns.  
January 31, 1797—Franz Schubert.

## Other Notable Events

January 1, 1863—Lincoln issued Emancipation Proclamation.  
January 24, 1908—First Boy Scout Troops organized in England by General Baden-Powell.  
January 5 to 12—The Week of Prayer.

## What To Do In January

January derives its name from the old Roman God "Janus." He was popularly known as the God of the two faces. He could look both forward and backward. In this respect he had an advantage over the other Roman Gods. It is a good thing, occasionally, to pause for a little while and look both forward and backward. The backward glance, of course, will be one of review and the minister can well take a little time in January to look back over the months of the fall and early winter to check the progress that has been made.

It is not wise to spend much time, however, looking backward. The goal is always in front. The opportunities are ahead. Plans that have been formulated earlier in the season should begin to mature.

## Starting the Year

January 1st falls on Wednesday. This affords an opportunity to utilize especially New Year's Day for the promotion of the interests of the church. A decision will have to be made as to whether New Year's Eve is going to be celebrated or New Year's Day, for people are not apt to give over both occasions to the church. The choice in this matter should be governed largely by local traditions and conditions. Some people make a great deal of the Watch Night service on New Year's Eve. For those who do not like to stay up until midnight watching the old year out and the New Year in, even though there is a flavor of religion about the ceremony, it will possibly be better to prepare a program for New Year's Day. There are several possibilities. One is that the church sponsor a New Year's Dinner, to which the members are invited, together with their friends. If the dining room is large enough, individual tables can be arranged for private family parties, thus affording the church members an opportunity of celebrating together at the church while, at the same time, keeping the family intact. Another possibility is for a reception to be held New Year's afternoon. At this reception the minister and his wife, assisted by

## NEWNESS OF LIFE

By Paul H. Yourd



Jesus was an evolutionist, although that term had not been coined in his day. Growth from the lower to the higher is the idea in the word. Jesus believed that man could evolve, grow from the lower to the higher, and he taught this truth, expressing it in terms of birth. In order to attain to this higher type there must be a rebirth.

The great truths of God are the seeds which must be lodged in the heart and mind of man. Developed through months and years of patient nurture they come to maturity and bring forth words and deeds that are characteristic of a child of God.

The Apostle Paul amplified this teaching of Jesus by explicit direction. "Put off the old man with his doings and put on the new man, that is, being renewed unto knowledge after the image of him that created him," he wrote to the Colossians.

The poet has expressed the same truth in the familiar lines,

"Build thee more stately mansions O My Soul,  
While the swift seasons roll.  
Let each new chamber nobler than the last,  
Shut thee from heaven with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell  
By life's unresting sea."

The attainment of this newness of life must be intelligently, persistently and courageously sought. We should know what we are putting out of our lives and why.

It should be remembered that we do not drift into newness of life. If a great many of our inventions seem to be the result of accident, it must be remembered that the idea lodged in the pregnant mind of an interested, imaginative person; so newness of life does not just happen, we do not drift into it. It is the cooperative work of both God and man.

some of the officials of the church, shall be the hosts and hostesses. The affair can either be staged at the church or at the parsonage. If at the parsonage, the minister and his wife can make it the occasion of returning a great many social favors that they have received throughout the year in the way of parties, and dinners and other special invitations. It may be known as the minister's reception or the minister's wife's reception or the church's reception. The third possibility is the arranging of a very special Wednesday night program. The night service should be a much bigger and more specially prepared service than the regular prayer meeting. A pageant can be presented or a consecration meeting can be held or the service turned into a resolution meeting.

## The Business Meeting

A great many churches close their financial year December 31st. The treasurer's books are usually kept open for a week or ten days in order to allow delinquent pledges to be paid up. Remittances are usually made to the denominational boards during the first week of the year. While the minister's business is not primarily with money, yet it is wise for him to take an interest in the finances and make a survey of the situation. Careful stimulation will often result in activity on the part of officers that will bring about satisfactory financial results. The minister should not be roughshod about such matters or he will meet disaster. He should be the most tactful person imaginable.

Sometime early in the month the annual business meeting will take place for many churches. Instead of having a small group at a poorly planned meeting, it is possible to make the annual business meeting a season of delightful fellowship and wonderful optimism. Arrange for a church supper, with music and songs. See that the proper officers of the church prepare their reports in writing and have these reports read. Emphasize strongly the successful activities of the church and the possibilities for the rest of the working church year. By enlisting the cooperation of a few key people wonderful results can be had with the business meeting.

## Catching One's Breath

It is not possible to drive the people all the time. By this is meant the continual hammering away at a program. People get tired. A church member remarked not long ago about her pastor, "He is a mighty fine man, but he certainly drives his members to the limit. After a while they get tired and quit." No minister should be guilty of that kind of tactics. Rest is essential. A letup is necessary, and it need not be detrimental to the success of the church's work. Many people are fagged out after the Christmas activities. Churches usually have heavy programs in the holiday season; therefore, the first part of January

is a mighty fine time to give people a little rest. As music is all the more appreciated because of a rest now and then, so will service to the church. This rest period could come very nicely after the observance of the week of prayer. For many churches are wont to take hold of the opportunity that has been established through long custom of observing the first week of January as a week of special meetings.

#### Membership Campaign

This rest period is not one of idleness, however. Careful planning will be under way for the ingathering of new members, which will take place during the winter months. Evangelistic campaigns do not have the appeal that they once had. However, many churches are still holding special meetings the latter part of January or the early part of February, with emphasis upon soul winning. There is a new type of evangelism that is coming to the fore under the name of "Visitation Campaigns." Whole communities have house to house canvasses to discover where people go to church. If the people are not church goers, their preference is asked for and the church indicated is given an opportunity of following up the opening. Where the co-operation has been wholehearted, wonderful results have accrued and hundreds of people have been received into different churches. Where this cooperative plan is not followed the individual church can prepare for an individual effort of discovering new folks in the community who are possible candidates for church membership.

#### THE REFUSAL TO TRUST GOD

One cold, wintry day I was strolling in the woods, looking and listening, when I came upon a band of hardy blue-birds evidently lured by a mild season to remain late in their summer haunts and now caught by a sudden cold snap. How strange they looked in the snow amid the bare trees.

One in particular drew my attention. He would alight on a twig with great fluttering, pause for a moment and almost immediately fly on. Drawing carefully nearer I found the reason. One leg was broken and with the other he could maintain his balance but for a moment in the cold wind. It was a doleful predicament. How soon would the bright blue wings weary and the poor creature, unable to rest, fall a prey to his natural enemies upon the ground?

Until darkness ended the search I followed that bird trying every means I knew to get him in my hands for safety and succour. But his instincts identified me with the enemy death and he fluttered with increasing weariness before me. We could not speak the same language and my good intentions were foiled.

Many people have had similar experiences with the dumb creation. But do we perceive the parallelism in our own relations with God? How often we reject our one hope of salvation because we will not trust God. That refusal is the more terrible by as much sin is worse than death.

Henry and Tertius Van Dyke in *Light My Candle*; Fleming H. Revell Company.

#### THE NEW YEAR

A Flower unblown: a Book unread:

A Tree with fruit unharvested:

A Path untrod: a House whose rooms

Lack yet the heart's divine perfumes:

This is the Year that for you waits

Beyond Tomorrow's mystic gates.

—Horatio Nelson Powers.

## Universal Week of Prayer

(Continued from page 302)

That a greater number of men and women may offer themselves unreservedly for service in the Mission fields.

That the purpose of God to call out of the world "a people for His Name" may soon be accomplished, and the whole earth be filled with His glory.

For all unevangelized peoples and realms of every tongue.

That the preaching of the Gospel may overtake the influence of Mohammendanism and all brethren religions.

For Medical Missions, Women's work among women; native pastors and evangelists.

For all Bible and Tract Societies, engaged in translating and distributing the Word of God.

SCRIPTURE READINGS: Psalm 67. Isaiah 55. Eph. 3, 1-12.

Friday, January 10th, 1930.

#### CHRISTIAN UNITY: FAMILY, SCHOOL, AND UNIVERSITY LIFE

##### PRAYER:

That Parents may realize the duty of Christian example and responsibility in the Home.

For Teachers and Sunday School workers, that instruction may aim at early conversion to God.

That the Bible may be faithfully taught in all elementary and secondary schools and colleges.

For all who work among young men and women, seeking their physical and spiritual welfare.

That in Universities, Colleges, and Schools, the study of the Scriptures may be conducted with reverence.

For blessing upon Bible reading unions and associations among the youth of all lands.

SCRIPTURE READINGS: Deut. 11, 18-21. Psalm 112. 2 Tim. 3, 14-17 and 4, 1-8.

Saturday, January 11th, 1930.

#### CHRISTIAN UNITY: HOME MISSIONS

##### PRAYER:

For Home Missions, their work and workers, in every department of life.

For doctors, nurses, medical students, and all ministering to the sick and dying.

For Evangelistic agencies, for City Missions, and rural work throughout the country.

For more of the spirit of unity and co-operation among Home Missions.

SCRIPTURE READINGS: John 1, 35-51. 1 Thess. 2, 1-13. Eph. 2, 1-22. Eph. 4, 1-6.

# America's Greatest Preacher

By A. L. Murray

WHEN I was a student a Boston University, located across the street from Dr. Gordon's church, it my privilege to hear this admired preacher many times. Regardless of the theme Dr. Gordon selected, throngs came to hear him. Young people as well as college professors attended in great numbers. His sermons though of a high intellectual nature were always clear and interesting. One always learned something from this great scholar. It would be easy to become a cultured person by attending these enlightening as well as heart stirring meetings. Though being far from an emotionalist Dr. Gordon's sermons always appealed to the emotional side of life, as well as to the intellect. The common people heard him gladly. Socrates, whom he quoted freely, and Aristotle he made live. Ancient Greek and Roman philosophers, scientists and poets he resurrected, as mildly he visualized them for us. He made us see them. The dry bones took on flesh as he held these great characters before our eyes.

Not infrequently Dr. Gordon began his sermon by quoting from the writings of some great character. One Sunday, talking on, "The Humility of Learning," he began his sermon in this manner. "One romance has never faded from our human world, the romance of learning. The immortal sentence with which Aristotle begins his great book on Metaphysics . . . "All men by nature love knowledge."

His sermon, "True Paths To The Same Goal," he began by saying, "These words, (Luke 10:1) might serve as a motto for Plutarch's Lives; that famous writer sends forth his biographers in pairs, one illustrious Greek matched with an illustrious Roman . . . Bruno and Spinoza . . . Schelling and Hegel, Goethe and Emerson, Tennyson and Browning . . ."

The moment Dr. Gordon began to preach one was compelled to listen. You felt in the presence of a great man.

Dr. Gordon never tired his hearers. He was always to the point and very brief. You always wanted him to continue, when he closed his address.

His pulpit chair was considerable distance from his pulpit, in comparison with the ordinary church platform arrangement. There was no choir in back of him. The choir, and the organ, were in the gallery, directly in front of the minister.

At the close of the anthem Dr. Gordon would take a drink of water, then walk slowly over to his pulpit, announce his topic and plunge right into his sermon which was in written form before him, though seldom referred to. He never shouted nor raised his voice, which was very deep and clear, to a very high pitch. His gestures were few. When about to make some great remark his right hand frequently was raised high. His sermons were easy to follow. The introduction was always brief, a hundred or two hundred words. The points, three or four in number, were clearly marked. "In the second place, or one more remark," I often heard him say. The conclusion of the sermon would be brief and followed by a short prayer, which usually began with these words, "Infinite Father." These prayers were a sermon in themselves, though very short.

He seldom indulged in jokes, though he had a rare sense of humor. All his sermons are colored with modern or progressive thought. But there is no evidence of antagonism.

Dr. Gordon not only preached great sermons, but he loved humanity. While in the seminary I became perplexed over some theological doctrines I was taught. In my dismay I wrote to Dr. Gordon, whom I had never personally met. He did not come to the door to shake the



hands of listeners. I explained my difficulties as best I could in that letter. Less than a week later I received a letter from this Godly man, in his own handwriting, inviting me to his home where we might talk together. He set an hour that I should call. He lived in the parsonage, adjoining the church. An old New England type of house. The furniture seemed to fit in well with this high ceiling place. I had ample time to inspect everything, as the servant who met me at the door had gone to call Dr. Gordon who she said, was expecting me.

I stood up to greet him as he came into the room. "Glad to see you, Mr. Murray," said he, and taking my hand in his shook it heartily.

"You are a little perplexed," said he, "over the problem of suffering, and the place Jesus fills in Christian thought." I confessed that I was. A lengthy conversation followed. "I don't know," said Dr. Gordon more than once, but adding, "this is what I leave to God." He told me some of his own experiences that were bitter. The early death of loved ones had perplexed his own mind when he was young. "But now I can see that it was all to the good," said my friend. Sorrow and disappointment had flooded his life, but he never lost faith in the God who knew all things.

He satisfied and eased my perplexed mind. Joy came into my life, and I arose to go happily on my way, when he took my hand and said. "My boy never give up. You and I are engaged in the greatest work in this world. Days of doubt may come but God can carry us through." I left the grey haired soldier of the cross rejoicing and enthused for my mission. The greatest preacher in America had said to me, "We're in the greatest work." I was proud that a humble theological student was permitted to enter into a work where a man like Dr. Gordon toiled. Days and years have passed, dark clouds have come, but through them all I can always see Dr. Gordon's face and hear him saying, "the greatest work in the world."

#### WE RECEIVE WHAT WE GIVE

When the ten spies brought back their report of fear and distrust, we are told that the people lifted up their voices and cried and wept all night, and they murmured against Moses and Aaron, and the whole congregation said unto them, "Would God we had died in the land of Egypt! or would God we had died in this wilderness!"

A story is told that Caesar was giving a feast for his nobles, and the day was so disappointing and he was so displeased that he commanded all who had bows to shoot them at Jupiter in defiance of him for the rainy weather. Their arrows of course did not harm their chief god, but came short of the clouds even, and returning fell upon their own heads with most unhappy results. Murmuring and complainings did not injure Jehovah, but they did injure the people.

William W. Hamilton in *Sermons On Books of the Bible*; Doubleday, Doran & Company.

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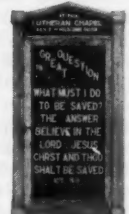
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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### **Doctrinal**

**Prayer**, by Mario Puglisi. The Macmillan Company. 296 pages. \$2.50.

The author of this work is one of the outstanding figures in European theology. Most of our contacts with the theological thought of Europe are through Germany but Dr. Puglisi is an Italian. The forty page bibliography appended to "Prayer," however, evidences a familiarity with the theological writings of practically all of the modern peoples. The volume is the result of four courses of lectures delivered at Florence, Turin, Palermo and Rome. The material has been translated into lucid and effective English by Dr. Bernard Allen. The book is divided into four parts which bear the following captions: "Prolegomena to a Philosophical Interpretation of Prayer," "Phenomenology of Prayer," "Meaning and Value of Prayer" and "Prayer in the Religious Life of Today." It is safe to say that no more scholarly and thoughtful book on the subject of prayer has ever been written. Dr. Puglisi shows evidence of being a philosopher as well as a theologian. He deals with fundamental material in a way suggestive of Otto and Heiler. It is rather difficult to summarize his point of view. The translator tells us that in his youth he came under the influence of the German theologian, Brentano. Brentano had been a fellow student of James Martineau and the influence of the English Unitarian can very readily be traced in Professor Puglisi's study. Practically every phase of the subject is discussed, but the general trend of the work is religious rather than humanistic. In fact now and then this scholarly piece of writing is characterized by an almost evangelical fervor.

L. H. C.

**Truths To Live By**, by J. Elliot Ross; Henry Holt and Company. 246 pages. \$2.00.

The author of this book is a Catholic Priest who has been spending most of his time with the religious problems of students in secular universities. His contacts have been especially in the University of Texas and at Columbia University. He has also preached at Amherst, Iowa, Wisconsin, and Syracuse.

President Glenn Frank, of the University of Wisconsin, has written an introduction to the book. He says, "However widely I find myself differing from Father Ross at this point or that, throughout this book I have the sense of listening to one who is deeply concerned with the intrinsic rather than the incidental aspects of religion. This book is not simply an argumentative treatise. It is the report of a religious pilgrim who has travelled an ancient highway in his quest of spiritual satisfaction and who,

on that highway, has, for himself, found faith reasonable and God real."

The book contains six chapters, the titles of which are as follows: First, "The Reasonableness of Faith," Second, "The Difficulties of Atheism," Third, "Arguments For the Existence of God," Fourth, "The Nature of God and His Relations To His Creatures," Fifth, "The Nature of Man," Sixth, "Immortality."

The book gives evidence of broad and deep scholarship. Father Ross is alive to the intellectual problems that confront the youth of today, and he brings the weight of his reading and experience to the answering of these problems. The argument is constructive throughout. The reading of the book leaves one with a stronger faith. Religious leaders of young people will profit by reading this book and having it convenient for reference.

P. H. Y.

**The Foundation of Jewish Ethics**, by Armin H. Koller. The Macmillan Company. 265 pages. \$2.50.

The purpose of this book is to summarize and clarify the ethical teachings of Judaism. Among the subjects discussed are "Fundamental Views of Morality," "Purity of Soul," "Freedom of Will," "Reward and Punishment" and "The Will to Live." Although the name of Dr. Koller of the Department of German of the University of Illinois is printed on the jacket and inscribed on the outside of the volume, his function has been but that of translator, the material being compiled by Dr. Simon Bernfeld and printed originally in German. Each chapter begins with passages on its topic from the Bible, followed by others from the Palestinian Apocrypha and Pseudepigrapha, then by the Greek Apocrypha and the Jewish-Hellenistic literature. In addition there are passages from the Prayers and Synagogical poetry as well as from the Talmud and other related literature. The volume is really a source book of Jewish ethics. It will be of value to scholars interested in a first-hand contact with Judaistic thought.

L. H. C.

**The Reformation and the People**, by T. A. Lacey, D. D.

**Problems of Providence**, by Charles J. Shebbeare, M. A.

**Christian Religious Experience**, by Arthur Chandler.

These three volumes are the first in the series planned for the ANGLICAN LIBRARY OF FAITH AND THOUGHT by Longmans, Green and Co. The authors are clergymen of the Anglican Church. Each volume is priced at \$1.35. The first two consist of 120 pages; the last of 115.

In the first the canon of Worcester limits his treatment of the Reformation to its development in England. His thesis is that the Reformation was never

thoroughly assimilated in England. Arriving so late in that country its high aspirations were wellnigh spent and it hardly achieved more than a series of sordid disputes in which the original nobility of its protest was lost. The author's "unconquerable hope" is that the sundere fragments of Protestantism will disintegrate still further and eventually find their way back to the Catholicity represented by the Established Church of England.

In the second the rector of Stanhope, Durham, chaplain to the king, and formerly a lecturer in theology at both Oxford and Cambridge, undertakes a re-statement of the conception of Divine Providence. He feels that the effect of the new science upon traditional theology is not as significant as many suppose and he is confident that it is possible to re-state the older doctrines in a fashion at once intellectually satisfying and spiritually nourishing. He has read enormously in the modern literature of philosophy and science and makes his claims with convincing clearness.

In the third the former bishop of Bloemfontein, now a rector in England, deals with the relationship of the Christian to God. His treatment is divided into two parts: the validity of such spiritual experience, and the different forms which it takes in the Christian life and the different phases through which it passes. Quite inevitably the author is influenced considerably by his sacramentarian conception of the Christian faith.

It is a very praiseworthy endeavor for a publisher to assist in the publication of such a library of faith and thought as these three volumes introduce; but it is doubtful if they will find many readers in the United States outside of the Episcopalian group.

F. F.

**Growth in Religion**, by Harold J. Sheridan. Cokesbury Press. 192 pages. \$1.00.

The volume of the Cokesbury Religious Education (Standard Training) Series is especially designed for teachers of Sunday School classes as a study of the pupil and the learning process. The author, professor of religious education at Ohio Wesleyan University, has worked out carefully a thorough and practical treatment of the problems and principles involved in religious growth. There are four tables and seven figures which interpret in graphic form many of the original problems analyzed by Dr. Sheridan. He sets up basic laws in the spiritual realm and believes that growth in religion is subject to these laws and to progressive steps in the spiritual development of individuals. His last chapter on Development in Religious Life is exceptionally fine. This volume is the most concise and yet comprehensive psychology of religion adapted for teachers in the church school, which I have seen recently.

R. W. A.



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**Gesammelte Aufsätze zur Kirchengeschichte.** Vol. 1. Luther by Karl Holl. (Verlag von J. C. B. Mohr (Paul Siebeck) in Tübingen. 590 pages. 15 Marks.)

This volume recently from one of the leading German religious presses is an excellent presentation of the many sided interests and opinions of the Great Reformer. Karl Holl has divided his excellent piece of scholarly work into 9 chapters in which he treats such topics as "What Luther meant by Religion," "Luther's Opinion of Himself," "The Cultural Influence of the Reformation" and "Luther's Significance for the Development of the Interpretation of texts." There is a complete index to the volume. So thoroughly has Dr. Holl gone into this research of source materials that many of the 590 pages are more than half filled with direct quotations from the originals. Obviously then the book has tremendous value for the American scholar since reference is not merely made to the page and title but the exact quotations are included in these footnotes.

R. W. A.

**Augustin (Reflexionen und Maximen)** by Adolf von Harnack. (J. C. B. Mohr (Paul Siebeck) Tübingen, 231 pages. 2.80 Marks.)

The aged dean of the church historians at the University of Berlin has gathered into this excellent source book the reflections and maxims of St. Augustine. There are seven chapters, an appendix and a complete bibliography. Augustine's thinking has been classified under such heads as Personality, the Philosopher and the Student, God, Love, Christ, and The Church and the World. Again we venture an opinion that this volume will be of enormous value to the close student of the sainted Augustine.

R. W. A.

## A Seven Day Church at Work

A Review by William H. Leach

**T**HERE are some great churches in America. And back of each such church there is a personality and an idea. The romance of any of these great churches would make splendid reading provided it was placed properly before ministers and churchmen. Wesley Methodist Episcopal Church of Worcester, Massachusetts, is a great church. Williams S. Mitchell is the pastor. Not alone is he the leader of the church but he possesses the literary ability to outline the work and tell of its difficulties and accomplishments in a clear, concise and readable way. And the person who reads the pages of this book will learn something.

To begin with the church has a complete new plant which represents an investment of \$1,100,000. Of course this is no story in itself. But there is a purpose back of the building and a program for its use. The story of the program is bigger than the building itself. Dr. Mitchell is frank as he tells this story. He confesses the difficulties of blending historic methodism in a Gothic structure. He shows the adult resistance against the "new fangled" educational

system. The account is not one long eulogy of church and preacher. But despite these and other difficulties, he shows that they are getting some place.

More information on the proper use of motion pictures in the modern church is crowded in a few pages of this book than appears in any other religious publication I know. Worship programs for the various departments of the Sunday School are reproduced in detail. He outlines each department of church work even to the printing department, scheduling costs and profits. Educators will be interested in the detailed schedule of chairs, tables and other equipment. It is a book which could be written only by one who is on the inside and knows every department and activity of a great church and it adds a very valuable volume to the constantly increasing literature on church administration.

**A Seven Day Church**, by Williams S. Mitchell. Funk and Wagnalls. 255 pages. \$2.00.

**Education and Religion**, by Charles Franklin Thwing. The Macmillan Company, New York. 264 pages. \$2.00.

**Things that Remain**, by Carl E. Grammer. The Macmillan Company. 218 pages. \$1.75.

This volume of eight chapters is the published form of the Bolen Lectures of 1928 delivered by the rector of St. Stephen's Church, Philadelphia. Brought up under the old-fashioned doctrinal influences he has thought himself through to a more liberal point of view. In a sense the book is his story of his own search for satisfying theological formula and as such bears the mark of utter sincerity. The style is clear and the whole effort of the author is to show how much does remain from the older point of view which is valid for today. For any one who is passing through a period of theological readjustment this book would have a special message.

F. F.

**The Mind of St. Paul**, by A. Holmes. The Macmillan Company. 263 pages. \$2.00.

The author of this book is Professor of Psychology in the University of Pennsylvania. He has had several years experience in the ministry, having been pastor of the Sixth Christian Church in Philadelphia and of Memorial Christian Church in Ann Arbor, Michigan. He is also a successful platform lecturer and magazine writer.

The book is a psychological study of the mental processes of St. Paul. As Dr. Holmes points out in his preface, "The subject matter divides itself naturally into three parts. The first consists of a character analysis of Saul the Hebrew; the second analyzes and describes, in terms of mental processes, his notable conversion, and shows the inadequacy of the scientific explanations of that event; the third describes the processes by which St. Paul built his

new faith, and especially the place of reason in that process. His experience demonstrates the insufficiency of scientific description and the naturalness of his religion in the light of the newest philosophy and latest interpretations of nature."

There are twelve chapters in the book, the subjects of which are as follows: "The Man," "St. Paul's Emotions," "St. Paul's Sentiments," "Saul's World Made Whole," "The Man Made Whole," "Physical Explanations of the Conversion," "Physical-Mental Explanations," "Explanation By the Subconscious," "Conversion Explained by Multiple Personalities," "Spiritual Explanations," "St. Paul's Faith," "Faith and Character."

The book is well written. It is scholarly, without being burdensomely so. It helps the student of St. Paul to arrive at a true estimate of this great man.

P. H. Y.

### Education

**Tarbell's Teachers' Guide to the International Sunday School Lessons**, by Martha Tarbell. Fleming H. Revell Company. 432 pages. \$2.00.

**The Gist of the Lesson**, by R. A. Torrey. Fleming H. Revell Company. Vest Pocket Size.

If any one thinks that the International lessons are passing out we advise that he take a look at these two old timers. **The Gist of the Lesson** announces that it is the thirty-first year of its life. And of course it is the last volume to be prepared by Dr. Torrey, now deceased. For the Tarbell Guide this is the twenty-fifth anniversary.

The length of life alone should be a pretty good argument for the worthwhileness of these books but the reviewer is impressed again with their value. Dr.



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W. H. L.

**Education and Religion**, by Charles Franklin Thwing. The Macmillan Company, New York, 264 pages. \$2.00.

To the long list of books which he has already published, President Thwing has added a new volume, *Education and Religion*. This new book consists first of four lectures given in 1926, 1927 on the Bedell Foundation at Kenyon College. The remaining seventeen chapters are addresses which have been given over a course of forty years by Dr. Thwing at various college commencements and other important gatherings.

For the minister the book is probably chiefly valuable because it contains a number of very stimulating illustrations. From the point of view of modern religious education, there is little new in President Thwing's volume.

J. E. R.

**The Effective Christian College**, by Laird T. Hites. The Macmillan Company. 259 pages. \$2.00.

This book occupies its field in complete solitude. In spite of the many articles written on the Christian college and its problems, and the thousands of oral discussions of the theme, Dr. Hites' volume is the first work to be devoted entirely to a systematic discussion of this type of institution as a phase of the far-reaching problem of Christian education. The book is not written for a limited group. The author declares that it is intended for "all those interested in making the church college pay larger dividends in Christian leadership."

The idea about which the whole discussion revolves is that it is the fundamental task of the Christian college to train religious leaders. He advocates a changed curriculum which will provide Protestantism with laymen equipped to supply the modern church with the leadership which it imperatively needs. In connection with this thought he takes up almost every conceivable aspect of

the life and problems of the modern college. For instance Chapter III has to do with "Student Backgrounds Which Hinder Achievement." Two of these are "A Naive Religious Training" and "The Transition from Home Shelter to College Freedom." Chapter VII deals with "The Problem of College Worship." The discussion of whether chapel should be voluntary or required is especially well-written. The last chapter of the book is entitled "Teaching Religion through Freedom under Responsibility." This study shows a keen insight into certain phases of psychology and philosophy. In fact the entire book evidences a comprehensive knowledge of the field and the territory in the background. The style is not especially colorful, but it is clear, concise and stimulating. C. H. L.

**Students Bible Guide and Helps**, by James R. Kaye. John A. Dickson Publishing Company. 740 pages. Price not given.

The author of this book has planned to give the untrained person a survey of the entire Bible in a single volume. In this he has succeeded admirably. The Old Testament is divided into nine parts; the New Testament into five and the literature traced both historically and doctrinally. The scholarship of the book is conservative. Controversial questions are ignored. It probably would find little favor in the hands of those who are looking for a book on Biblical criticism. But it puts in an attractive and easy way the fundamental truths of Bible development and history for the individual who is seeking for this. While my conviction is that the compiler had in mind the individuals who do not possess expanded libraries, yet many ministers with the shelves full of books might profit by using the volume to promote orderly Bible thinking.

W. H. L.

**Snowden's Sunday School Lessons**, 1930. Ninth Annual Volume. The Macmillan Company. \$1.50.

Dr. Snowden has long been known as pastor, professor of theology, editor of a religious journal, and author.

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W. L. S.

**Half Way to Noon**, by Carl G. Doney. The Abingdon Press. 198 pages. \$1.50.

Now and then we hear lamentations over the utter worthlessness of college chapel services. We have, nevertheless, in these twenty-six addresses delivered in the chapel of Willamette University by the president of the institution, some very convincing evidence that college assemblies can be made educative in the largest and best sense of the word. These talks, as they should be, are fun-

damentally ethical and religious, but they are worthy of the intellectual respect of all who read them.

They discuss in the light of today some of the fundamental problems which must be faced by the youth of each generation. The talk entitled "Catching Weasels" is based on the tendency of the Dauphin, the eldest son of Louis XIV of France, to devote most of his time and energy to the inspiring task of catching weasels. Dr. Doney more than intimates that there are students in the American college who show just about as much wisdom in selecting their major activities for the academic year. For example, one weasel hunter is the insatiable joiner of societies. Another is the one who never really comes to life except in some social affair. The hunter of weasels, no matter how busy he really appears to be, has never learned to "Fill the unforgiving minute With sixty seconds worth of distance run."

In "College Mavericks" the student is brought face to face with some of the deeper issues of life. Its closing sentences read as follows: "In these first college days you will largely choose the master who is to brand you for life. If you have any wisdom, any resolution, any just purposes, any high ambitions think on these things."

Among the other titles found in the book are "Plums and College," "Varnish," "The Silent Battle," "The Commencer," "The Vacation" and "The Meaning of Life." These addresses do not interpret the signs of the times or elucidate the mighty philosophical issues of the day. They do, however, discuss in a sprightly, stimulating fashion problems of vital concern to the young men and women who throng our college halls.

C. H. L.

### The Bible

**How to Understand the Gospels**, by Anthony C. Deane, M. A. Harper and Brothers. 212 pages. \$1.50.

This distinguished English rector has already made himself known to the American Christian group by his former books on Bible studies, books which combine a popular style, simple treatment and a modern approach to his subject matter. In his treatment of the Gospels he continues the same type of valuable exposition. He is acquainted with the latest theories of the construction of the four stories of the life and work of Jesus and he does not hesitate to express his disbelief in the more fantastic and unlikely among them. The layman will find himself most interested in this account of the various strands and points of view which lie behind the Gospels and the minister will discover for himself how much has been revealed by the diligent researches of the last few years. On the whole, the author's treatment holds to the more conservative positions. This book proves the essential worth of scholarly research in adding to the meaning of the New Testament.

F. F.

**The Bible Through the Centuries**, by Herbert L. Willett. Willett, Clark & Colby. 337 pages. \$3.00.

The volume combines clarity with comprehensibility. Its author says almost everything that needs to be said about the Bible and says it so clearly that the average reader can read it with enjoyment and understanding. How the Bible came to be, its authorship, its inspiration, its great characters,





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its ancient and modern translations, its place in life today, are all dealt with in the light of modern research. The best and most authoritative Bible knowledge is enriched by the personality of the author, Dr. Willett, who defines for us in this book what the Bible really is and what its value is for man. There is an especially valuable chapter on "The Inspiration and Authority of the Bible." The last chapter on "The Continuing Word" is a masterpiece. In it the author connects the truths of the Bible with the developing spirit of truth in present day life.

P. F. B.

**The Gospel According to Matthew**, by G. Campbell Morgan. Fleming H. Revell Company. 321 pages. \$3.50.

This is one more book in the long list of expository volumes on the Bible by the distinguished English preacher who has for some years carried on a peripatetic ministry in the United States. Dr. Morgan has always been noted for his power to interpret the Bible and this book consists of seventy-three stepographically reported sermons on the Book of Matthew. Necessarily this interferes with the literary finish of the chapters, but there is a gain in appeal and directness. Dr. Morgan is always orthodox and his comments do not consider the problems of criticism so much as the problems of life. Unfortunately the excellence of the book is somewhat marred by the necessity of using rather small print to include the series of sermons within the 321 pages.

F. F.

**The Heart of Words**, by George Roberts. The Macmillan Co. 158 pages. \$1.50.

The minister of the Presbyterian church at Lake Forest, Ill., presents a novel and interesting collection of brief homilies based on the etymology of some two hundred words selected from the Bible. The author's general plan is to show clearly the derivation of each word and then in brief but very suggestive paragraphs discuss the shades of meaning of each word, often making his treatise a literal exegesis of the setting in which the word is to be found. At the close of the volume there is a complete index showing the book, chapter and verse of the Bible from which each word is taken. Certainly *The Heart of Words* has an original contribution to make to many a minister's homiletical materials.

R. W. A.

Idlers cannot even find time to be idle, or the industrious to be at leisure. We must always be doing or suffering.

—Zimmerman.

### The Church

**The Junior Church Manual** for 1930, compiled by Sherwood Gates, M. A. Doubleday, Doran Co., New York City. 328 pages. \$2.00.

What the author tries to do is to give a series of services of worship and of story sermons which can be used a year by a Junior Church.

By a Junior Church, he means a service for boys and girls from 9 to 16, separately conducted and running parallel to the adult morning service.

The author does not argue for or against the Junior Church, but taking it as a going concern, he seeks to provide better material for its services.

What is said about worship and hymns and music is excellent. A fine bibliography of stories is presented and perhaps fifty story sermons or sermonettes are printed.

To the reviewer, it seems doubtful whether the Junior Church is moving in the right direction. Should not boys and girls from twelve years on be in the church service with young people and adults? And is not the three-period Sunday School better adapted to boys and girls under twelve than a Junior Church?

J. E. R.

**The Church at Work**, by Clarence H. Benson. Biola Book Room. 155 pages. \$1.25 (Mail \$1.38).

This book was planned as an elementary text in church administration and it will have a place. However, it is very elementary and hardly profound enough to be of any help to men who have already wrestled with parish problems and difficulties. Unless one has been actively in touch with the rapid developments in this field he is very likely to be unfamiliar with the growing bibliography which deals with this subject. Mr. Benson shows this limitation in this work.

W. H. L.

### Jesus Christ

**How One Man Changed the World**, by Ferdinand Q. Blanchard. Pilgrim Press. 130 pages. \$1.50.

Possibly the best way to test out whether stories are adapted to children of various ages and inclinations, is to read them to children. Usually the so-called stories of the Bible for children are so abstract, so scripturally based and such an apparent, painful effort at the didactic, that the child senses very

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Heights of Christian Living—*Hayes*

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The New Testament in the Light of Modern Research—*Deissmann*  
The Primitive Church—*Streeter*  
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The Christian Message and Program  
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Men That Count—*Chappell*

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quickly the subterfuge for teaching. The reviewer tried this book on his twelve year old with great success: he read the twenty-six chapters as bedtime stories—one a night:—interest was so created and held that the boy pleaded for continuance.

Dr. Blanchard hits the high spots in the life of Jesus; develops them as an every-day common occurrence in the language of the moment, but manages to keep both sanctity and inspiration paramount.

The motive of the author was not merely to make possible another book, but to give to his own daughter a brief story of the Christ, free from dogma, or colored by modern theological thought.

Pen and ink sketches tend to enliven and make somewhat pictorial the events recorded. H. H. P.

The *Lord of Life*, by a selected list of authors. The Macmillan Co. 343 pages. \$2.50.

This fresh approach to the Incarnation is a compilation of the opinions of nine English authorities on the subject. Part I deals with The Human Problem and in this section the first chapter on Reality in Religion is written by John Lewis, B.Sc., minister of the Guildhouse Presbyterian church, Birmingham. The second chapter is on Man's Need of a Deliverer and is written by G. E. Darlaston, M. A., Congregational minister of London.

Part II deals with Christ in the New Testament. The Historic Jesus is presented by A. T. Cadoux, B. A., D. D., a prominent author. Herbert T. Andrews, D. D., the late professor of New Testament Exegesis at Hackney-New college, wrote the second section in this division and the fourth chapter of the book on The Christ of Apostolic Experience.

J. Vernon Bartlet, Professor of Church History in Mansfield College, Oxford, has written the entire Part III, which he divides into three chapters, The Meaning and Task of Christology, The Earlier Christologies, and The Later Christologies. This is the most scholarly section of the entire volume and is done exceptionally well.

Four authors have written Part IV dealing with Christ Today, the section with the most popular appeal, especially for the lay reader. A Christology in Modern Terms has been written by D. Miall Edwards, M. A., B. A., Ph. D., D. D., professor of Christian Doctrine and Philosophy in Memorial College, Brecon. F. C. Bryan, M. A., minister of Downs Baptist church, Clapton, presents Christ in Present Experience. The appeal for Christ's Right to Our Worship is written by H. H. Farmer, M. A., minister of St. Augustine's Presbyterian church, New Barnet. The concluding chapter is on The Church's Witness to Her Lord, by the Social Service Secretary of the Congregational Union of England and Wales, Malcolm Spencer, M. A. These authors plead for a truth coextensive



with human experience, verified in thinking, feeling and willing. R. W. A.

### Various

**Social Changes In 1928.** Edited by William F. Ogburn. The University of Chicago Press. 225 pages. \$1.00.

Practically every sphere of our American social life is made the object of scientific research in the twenty-two articles of this book. Each article is written by an expert in the particular field dealt with. Each author attempts to point out the direction in which social life is likely to move in the future as well as to survey the present situation. The aim is "the use of accurate measurements of past trends and their projection short distances into the future." Most of the articles are illustrated by charts. One who wants the best and most authentic knowledge of the past year's status in such matters as inventions, productions, foreign policies, labor, wages, employment, health, rural life, family, crime, race relations, education, etc., may profit much from reading this publication.

P. F. B.

**Southern Mill Hills**, by Lois Macdonald, Alex L. Hillman, New York (80 East 11th Street). \$2.00.

The spontaneous revolts of mill hands in dozens of textile plants in the Southern states in the past eight months have drawn all eyes to that section. Violence, mob action, kidnappings of labor leaders, the killing of the Chief of Police at Gastonia and the massacre of strikers at Marion, the denial of civil liberties, the "Gastonia trial"—all have riveted attention on Southern industrial conditions. What are the facts in regard to the industry—its economic problems, over-expansion, markets, wages, hours, cost of living as compared to the North, its working conditions? Is the mill village a boon to the workers or a menace to citizenship?

An all too insufficient body of data exists. A study by a government commission is called for. Meanwhile, every ray of light should be welcomed. A particularly illuminating contribution comes from Miss Lois Macdonald, herself a South Carolinian who in "Southern Mill Hills" presents a first hand study of three mill villages. Miss Macdonald has herself worked in cotton mills and lived in the villages. Her treatise is the work of a scientific student of economics and sociology. With the scientific approach she combines a human touch and local color which one could wish were to be found more often in the work of the Ph. D. She throws a flood of light upon many of the moot questions, upon the constructive solution of which depends the future of Southern industry. This intimate picture of the mill village and its workers should be carefully studied by employers, labor leaders and ministers alike.

S. M.

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The Liquor Control Act has more than doubled the consumption of liquor in Ontario.

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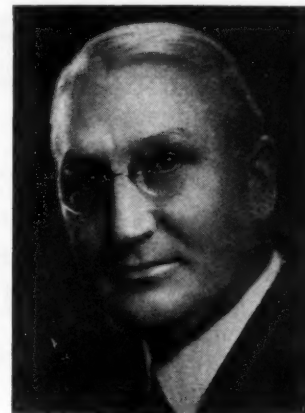
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Sir Henry Drayton omits short circuiting (the re-importation to Canadian bootleggers of liquors supposed to be exported tax-free to the United States.)

Premier Ferguson, in his speech at Midland, admitted that bootlegging is serious.

Drink among Canadian young people is an alarming feature of our present social life.

The requirement that liquor be drunk only in residences has caused drinking among women, and has familiarized children with the use of liquor.

Industrial accidents are increasing alarmingly under the Liquor Control Act. In 1927, they numbered 71,979. In

1928, they had increased to 79,398. The nine months of 1929 show an additional increase of 8,108. Increasing perils surround the Canadian worker.

Automobile accidents have increased. In 1925, there were 3,912 reported. In 1928, there were 5,397. Deaths by automobile accidents numbered 298 in 1926 and 477 in 1928.

Disrespect for law has increased. Drunks convicted in Ontario in 1926 numbered 13,752. In 1928 there were 15,931. Other violations of the Liquor Act increased in number between 1927 and 1928 from 5,620 to 7,812.

There has been a 23% increase in the number of offences against women.

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### Reader Interest Here

WE commend to preachers who want to learn how to put reader interest in their compositions this piece of commercial writing which comes from Erwin, Wasey and Company, New York City. It recently appeared in an advertisement of the Packard Motor Car Company. There is sermon material in it, too.

For the last few weeks a good part of business America has drifted away from the workbench to cock an excited eye at the biggest crap game the world has ever seen.

In fact, all too many of our amateur economists have taken literally the engaging admonition: "Reach for a Lucky instead of Sweat"!

The time comes when the best handler of the Rolling Dominoes cannot make another pass, and the arrival of that time is signaled by the crash through their margins of the finest bunch of industrial securities that ever declared an extra.

Well, that's that—and it's pretty well all over, except for an occasional bird who has lost everything but his ego, and who hurls himself from a high window with complete disregard for the busy people who are really going somewhere on the sidewalks below.

But—while they're clearing up the empties—let's not forget that Jim Rural, out on his place in Ohio, is figuring on a new corncrib and on tilling that east-forty of good bottom land.

Let's not forget that, same as ever, Joe Normal of near Painesville, is putting in a new lighting plant, which means the Missus soon will be wanting her first bathtub, and all the fixings.

Let's not overlook the fact that all the young Jim's and Joe's and Susan's and Mary's are getting married as usual, and need household furnishings and installment accommodations for the afterglow.

Let's not forget that millions upon millions of regular folks throughout this grand, greatly-desiring, gorgeously-spending America, need power, heat, light, food, transportation, recreation and adornment, same as always.

They'll go on wearing out automobile tires, eating breakfast foods and drinking good coffee, buying more expensive cars as well as Fords, just as before.

They'll go on walking a mile for a Camel, stepping out of the short skirts for the new long ones, moving into the suburbs for more air for the baby, taking an evening off for the talkies, in the future as in the past.

They'll go on dreaming, and earning, and buying—in that lavish fashion that has always characterized the shortest-memory and longest-confidenced people that ever lived.

They'll continue to constitute, for the man or manufacturer who deserves it, the BIGGEST, RICHEST, MOST RESPONSIVE MARKET IN THE WORLD!

There's the picture, Mister, unraveled from the ticker tape—what do you say: Let's go to work!

If you make a product that people need or can be made to desire, dig in with hands and heels and let's go.

If you've got an advertising story in that product, tell it!—as often and as forcefully as the traffic will bear.

Tell it straight and to the point—don't mumble about your earnestness or commercial probity; about these things buyers really don't care a dam!

If you haven't got a story in your product—if you cannot offer an advantage in price, purity, utility, quality, style or value—better get busy and get one, or make room for the fellow who has.

The big business next year is going to the outfit that deserves it, and that keeps pounding on the reasons for deserving it with all the steam it can boil.

Regarding the securities market—let the other fellow worry about that.

If you're holding some good stocks at a loss, put 'em away and let 'em age in the wood—they'll be mellow and sweet and with a bead on, a year or so from now.

If you've got some cash you don't know what to do with, buy good stocks—that's what John D. Rockefeller, Sr., is doing, and you're probably no smarter than he is.

The main thing is, now that the parade is over, let's get back to the store!



# One Good Turn Deserves Another

## A Children's Sermon

By G. B. F. Hallock

THE other day I was reading Aesop's fables. It is said that they are intended for boys and girls; but I have discovered something—it is that grown people like them fully as well as do the boys and girls. You know, they were given us by an old Greek writer of a time about six hundred years before the birth of Christ. They have come down through almost twenty-five hundred years, and that indicates, I think, that they are good stories—to have lived so long. I am going to bring you one of them this morning and see how you like it. The older people may listen if they wish, but this one is for you.

It is about the fox and the stork. This is the way it goes:

At one time the fox and the stork were on visiting terms, and seemed very good friends. So the fox invited the stork to dinner, and, for a joke, put nothing before her but some soup in a very shallow dish. This the fox could easily lap up, but the stork could only wet the end of her long bill in it, and left the meal as hungry as she began.

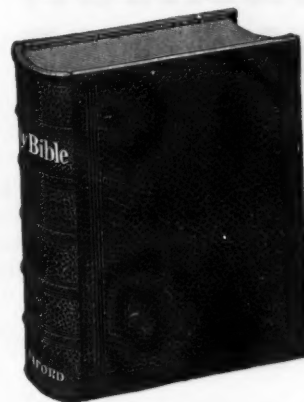
"I am sorry," said the fox, "that the soup is not to your liking."

"Pray do not apologize," said the stork. "I hope you will return this visit and come and dine with me soon." So the day was appointed when the fox should visit the stork. But when they were seated at table all that was for their dinner was contained in a very long-necked jar with a narrow mouth, in which the fox could not insert his snout, so all he could manage to do was to lick the outside of the jar.

"I will not apologize for the dinner," said the stork; "one bad turn deserves another."

I am telling you this story in order to say that there is a better saying and a better way to act. "One good turn deserves another." A bad turn is revenge; but a good turn is favor and gratitude. Remember the opposite saying, "One good turn deserves another," and do not fail to show appreciation and gratitude whenever you receive a favor. That is a good rule—isn't it—"One good turn deserves another"?

# OXFORD PULPIT BIBLES



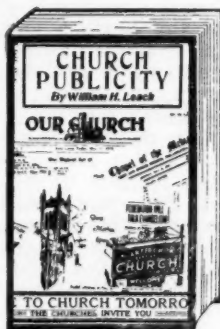
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## Church Life in Great Britain Reunion and the Spirit of the Age

By Frank H. Ballard, Bristol, England

Dr. Ballard who is the pastor of Highbury Chapel will from time to time contribute under this head the story of religious life and progress in our neighboring English speaking nation. We feel that he will make many phases of church life in Britain clear to us who have not understood the various church movements there.

LAST summer it was my privilege to visit U. S. A., to preach each Sunday in churches of different denominations and to give a number of addresses at such important conferences as Lakeside, Ursinus College and Winona Lake. The visit was a great boon to me and enabled me to understand the religious life of America as I could not have understood it by the reading of a hundred books. It made me see how much alike the churches of the two nations are and yet how significant are the differences. It takes time for an Englishman to feel quite at home at great conferences like those I attended and perhaps at first he is inclined to be critical. But appreciation increases as the days pass and by the end of a week he is loath to depart. In those first days he may say words that wound, through lack of perfect understanding, but when he returns to his own people he has much to say about generous hospitality and large-minded fellowship. Such at least was my experience.

I should be interested to know how Americans react to life, especially religious life, in England. If they feel critical they are probably too polite to say so. I hope that the longer they stay here the more they understand us and the better they appreciate us. But the great majority on both sides of the Atlantic are unable to make these visits and must depend upon the impressions of their friends and the written word. It is therefore important that British papers should contain American news written by sympathetic Americans and that American papers should have similar contributions from our side. Now I claim (whatever my faults when amongst you) to be a sympathetic Englishman and as such I have gladly consented to write for *Church Management* about the religious life over here. My own prejudices will, no doubt, appear from time to time, but I shall write as impartially as I can. It cannot be expected, however, that my knowledge of the Roman Catholic or Episcopalian Churches will be equal to my knowledge of the Free Churches and especially of Congregationalism.

The inevitable subject for this month is Christian Unity. Not only have there been many discussions and conferences

on the proposals for re-union in South India but a great step forward has been taken in Scotland. The Church of Scotland and the United Free Church of Scotland have become one. This is an event of great importance—the most important event in the recent history of the northern kingdom—and is the culmination of twenty years of patient work and earnest prayer. We trust that it is more than the culmination of past labors; that it is the beginning of a new movement which will spread its influence far beyond Scotland.

There is no space here to tell the story of the Disruption in 1843, but the difference was not a vital one like those that caused the birth of Protestantism or the rise of Independency in England. There were no differences in creed or in the Presbyterian form of government. There were no charges of heresy or schism and no reflections cast upon ordinations or validity of ministry. It was fundamentally a question of the relation of the Church to the State. I am far from saying this is a matter of no moment. It is a question that has exercised the minds of Christian people more or less from the Apostolic Age. The New Testament again and again enjoins obedience to the State, but "beneath this formal compliance with the regulations of the heathen state it is never forgotten that the Church is separate—a kingdom by itself." When the State became nominally Christian, in the time of Constantine, the situation was considerably changed, the ideal of the State Church has always been, as Dr. John Oman reminds us, to embody the sacredness of the State which is itself an embodiment of the sacredness of the whole of life. But in actual practice the ideal is often lost sight of and the result is not the hallowing of the State but the secularizing of religion. The Church becomes the plaything of worldly politics and the clergy a branch of the Civil Service. When this happens the cry is soon raised that the Church must be free from State patronage and control, free to organize the life of the spirit and in that region to be supreme. You in America are happily free from these controversies because you have not indulged in a State Church. On this side of the Atlantic it has been for centuries, and still is, a matter of great importance and keen debate. It was the cause of the Disruption in 1843. The Church of Scotland stood for the ideal of the State Church. The Free Church said that the Kingdom of Christ could not be the plaything of earthly princes.

Now propositions that at first glance seem to be contradictory will appear so to the end if a spirit of hostility prevails. But when the spirit of Christian fellowship clears the eyes the antithesis is apt to create a new synthesis. And that is what has happened in Scotland. It has been found possible to conserve

(Continued on page 318)



# The Editorial Page

## Not Copyrighted

**B**EGINNING with this issue of *Church Management* the publishers have adopted an entirely new policy regarding copyrights. We want *Church Management* material used. We want ministers to feel free to use ideas published here, reprinting in their local publications items they think will help. To that end we have decided that forthcoming issues of *Church Management* will not be copyrighted.

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## Preaching 1909-1929

**T**HIS is the time for inventory. Let's take a survey of preaching and compare it with twenty years ago.

1. Preachers average higher in honesty today. There may be fewer long tailed coats in the profession, but there is more genuine fellowship and ethical integrity. If a minister of twenty years ago told you that his congregation averaged two hundred you knew that he probably had about one hundred souls at his services. When a minister of today says he has two hundred it is a safe bet that he has at least one hundred and sixty.

2. The quality of preaching averages higher than that of twenty years ago. Radio and easy communication have made stellar preachers rather unnecessary. The so-called great preacher comes down in popular estimation when folks listen to him week after week via radio. The great preachers of past days did not have that handicap. But while stars are missing in the clerical firmament, the average of preaching is higher today than that of two decades ago.

3. There is less evangelistic preaching now than twenty years ago. In many communities the revival has disappeared. But there has arisen in its place personal evangelism, pastoral evangelism and visitation evangelism doing the same work in a different way. With the passing of evangelistic preaching there has been lost a note of finality and passion in preaching which should

be recovered. Good ethical preaching combined with prophetic zeal is the homiletic need of the hour.

4. There is a decided lessening of missionary preaching. This subject is not as popular in our churches as it was twenty years ago. Changing theology is largely the cause. Despite the nice words of missionary boards, ministers do not feel the responsibility of pressing sacrificial gifts from their hard working followers to send ambassadors to other lands.

5. There is a decided let-down in denominational loyalty. With this has come an outspoken opposition to orders from denominational headquarters. Programs are suggested to ministers today; not authorized. This is seen in church schools especially. No amount of pleading can convince local churches to use denominational educational material exclusively when the local leaders feel they can secure better material elsewhere.

6. Ministers never have worked harder trying to find what is wrong and to set it right than they do today. The bears have been working in the church and stock is down. Ministers know it and they want to learn why. Superficial answers are not sufficient. Clever elocution doesn't help. Ministers are worried and rightly so. But they are going to win in the end because they are determined to find the truth of the situation.

7. After having tried many substitutes: administration, religious education, literary accomplishments and "joining", ministers are getting back to the rock bottom of preaching as their chief joy and duty. This is making better preaching. It is well. For upon the quality of preaching the church will live or die.

## The Dangerous Age For Ministers

An Editorial by E. DEFOREST LEACH

**T**HE dangerous period in the life of any minister has arrived when he begins to feel that he is bigger than his job, and that his success justifies him in thinking that he might go much further in some other line. Then, too, ministers like other men often find themselves mentally fagged and physically exhausted by the constant conflict with trifling annoyances. Under these conditions many of them lose the idealism which largely influenced them in entering the ministry and they begin to have regrets that they had not gone into business or some other profession.

Not infrequently men of considerable ability, who are able to secure fine pastorates while still quite young, tire of the restrictions thrown about them and, not being able to see any advancement, decide to go into business, the lecture field, some form of literary or social work.

Experience has shown that such changes invariably bring little but disillusionment and in a short time most of these men are trying to re-

enter the ministry. If they are able to do so at all it is usually only through a much smaller church than the one they resigned. They seldom regain their former standing and go through life burdened with their disappointment.

Instead of helping to qualify a man for success in business, the ministry usually tends to destroy whatever natural qualifications he may have had for such activities. However, business is not everything. Most business men would make as

sorry a showing in the pulpit or in pastoral work as most ministers would in conducting a business. The requirements of the modern ministry are varied and exacting enough to test the best there is in any man. A success in the ministry compensates equally with a success in other lines. To a mere layman it would seem that the only reason why any minister should consider changing his activities is when he is ready to admit his unfitness for the work.

## Cheerful Heart is a Good Medicine

Ministers who seek timely interpretation of Bible texts will be interested in the experiment which is related by C. Judson Herrick in his book *The Thinking Machine*. The place was the physiological laboratory at Harvard University. The experiment was to study the digestive process of a cat. Some inert bismuth powder had been sprinkled in the milk the cat had eaten a short time before. Now she was lightly tied to a table and the course of the food could be easily seen in the fluoroscope. The cat was used to this process and purred quietly as she lay on the table. She appeared to be experiencing the satiety so common to all of us after a good meal. Now a sudden sharp pinch of the tail. The cat bristled with anger. As she did so those watching the fluoroscope saw every digestive movement suddenly stop. Ten minutes later, after the cat was quieted and again started purring, the digestive process continued.

Digestion stops when one becomes angry. You can't enjoy your meal unless you are in good humor. A cheerful heart is good medicine.

## Does Your Official Board Take Action?

"My official board took definite action upon this matter last night," said one minister.

"You mean it made a decision," replied the friend. "Official boards like to make decisions but few of them take action or make action. They leave that for the minister."

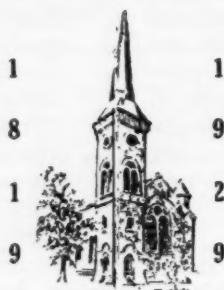
It is one of the most truthful statements this writer has ever heard. Most church boards don't take action. They merely make decisions. They like to meet around the table and discuss things in general. They will discuss things in specific. They will vote and record the vote. Action is supposed to follow the vote. They leave that for someone else.

Some official boards feel that their total of activities is to find suitable tasks for the minister. They want to keep him happy and busy. They are advisers, not collaborators; professional consultants, not executives. Of course some ministers invite this sort of thing. But the wise one has a different motive in bringing responsible laymen to his boards. He isn't looking alone for advice but action.

Happy is the church which has an official board which really takes action.

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## Church Life in Great Britain

(Continued from page 316)

the ideal of a State Church and at the same time maintain the church's liberty. Not that every one has agreed to the compromise, if such it may be called. A very small minority have formed themselves into a Church of their own called the United Free Church of Scotland. But there have been no recriminations, and in all the discussions it has never been forgotten that though they may not be able to agree on all details nevertheless Scottish Presbyterians are essentially one. Some leading English Free Churchmen while rejoicing over the union of two great churches speak with pride of the continuing minority. Dr. J. D. Jones, for example, says: "No Congregationalist can withhold his sympathy and admiration from the small minority who felt they could not conscientiously go into this Union. For they stand on principles that are dear to every Congregationalist. They believe that the Christian Church ought to be entirely independent of the State. They are 'voluntaries' by conviction. The spirit of the men of the Disruption lives over again in them, for they have sacrificed well nigh everything for principle."

But Scotland is not alone in endeavors after Christian unity. English Methodists are making history, and a signifi-

cant Congress has recently been held in this city of Bristol attended by representatives of the Wesleys, the Primitive Methodists and the United Methodists. The Wesleys are, of course, the parent body, and the points on which division was created can only be called trivial. The early battles of Methodism, it has been said, were between those who represented Wesley the ecclesiastic, and those who represented Wesley the democrat. The first splits were occasioned not by great principles but on the question of representation in the district meetings. Some were anxious to give the layman a position of responsibility. The parent body refused, the result being that factions broke away and eventually joined in the United Methodist Church. The origin of Primitive Methodism was even more extraordinary. It arose out of the question of open-air preaching. John Wesley had been persuaded by Whitefield to this form of evangelism and in the early days of Methodism this was the accepted convention. But as time passed evangelistic passion died down and the Wesleys retreated to their own buildings. So far were the habits of the founders forgotten that when two humble laymen began to organize open-air services they were expelled. That was nearly a century and a quarter ago.

No doubt beneath these trivial differences there were other causes. There were the weaknesses of human nature, including rashness on one side and stubbornness on the other. There was also the pronounced individualism of the period. Individualistic theories were dominant in philosophy, politics, economics, and industry, and it would have been strange indeed if religion had been free from them. Today, perhaps especially in Great Britain, the emphasis falls upon the community rather than the individual. In politics and industry we have on the one hand great companies and corporations and on the other hand the theories of Socialism. Rapidity of travel is breaking down national boundaries and a dozen influences are helping to create, perhaps especially in this island of ours, the international mind. I will not say that these things are responsible for movements for Church Union, but they are certainly favorable to them. The Spirit of the Age is a thing one cannot ignore; and this Spirit of the Age is at least partly responsible for the Methodist Re-union, of which I shall have more to say in the future. I have been summoned to two important Conferences with representatives of other churches since I returned from America. I have participated in a united mission to the town of Chesterfield, an Anglo-Catholic and myself speaking from the same platform. And I am under promise to speak on re-union to a gathering of students from Bristol University, the other two speakers being the founder of the Student Christian Movement and a prominent Anglo-Catholic.



# ASK DR. BEAVEN

**Question**—I am pastor of a small rural church and we have no organized young people's work. I am anxious to start some such work. Can you give me suggestions as to procedure?

**Answer**—You are wise in the attempt to get your young people actively at work. All churches need to do this, but there is a peculiar reason for it in rural areas. Too many young people feel that all the attractions for youth are in the city. They often feel, also, that the church is not much interested in its younger people. The rural church can do much to remove these two impressions. I have a feeling that the church in the country can greatly help parents in solving the problem of their youth in the country if it can work out a more attractive youth program itself.

If you can get hold of a book by Rolvix Varlen, "A New Day for the Country Church," or "Our Templed Hills" by Ralph A. Filtin. I would advise you to read these books in order to get a background for your larger problem. I can, however, give you some immediate suggestions. I would get your young people together for a social affair and give part of the time to a discussion of the best way to start church activities with them. They should meet pretty much by themselves; if older people are present in any large numbers you will not get a very free expression. Better have the young folks there alone.

Let them be the ones to decide the matters as far as possible, but you will want to be ready with suggestions. If you know of good work being done in any other church within seventy-five or a hundred miles, remember that they would enjoy nothing better than taking an auto load of young people off to visit the other church to observe and report on that work. Simply deciding to do something and planning two or three such trips for as many groups for the next Sunday would not be a bad evening's work. I would write to the pastor of the church they are going to visit and tell him what they wanted and when they were coming; he can thus make their visit more useful and pleasant.

While one of these trips might be to a city church, try to send them to churches whose program would be workable in your field.

At this first meeting, also, delegate someone to write and get literature from your own denominational headquarters telling of the program proposed by them, whether it is the Epworth League, the Luther League, B. Y. P. U., or other denominational form of work. They might get the "Christian Endeavor World" and their program of lessons and activities.

At the second meeting you might have these different groups make reports of what they found; then after some discussion which would elicit the things in which they were most interested you could appoint a committee to meet and formulate some plan which they could recommend for the third meeting, with possibly a written outline of the plan. By-laws might be formed, but usually they would not be much value till the



A. W. Beaven

main lines of your work were agreed upon.

It will be an advantage, if you are to have meetings on Sunday for instance, to adopt some series of lessons for which you can get regularly prepared helps. This will save a great deal of work.

Undoubtedly you will adopt some program that will include at least devotional meetings, social gatherings, service activities and missionary and stewardship interests.

I would certainly try to have committees work in all four of these areas. Some societies divide all their members into four groups for these differing types of interest.

Do not fail to refer to the young people's work publicly as one of the important parts of the church work; let them make posters and devise other methods for display and publicity, to bring their own work to the attention of others. Letting them take a service and tell the church about their plans, is a good method. As soon as they are under way, encourage them to attempt some rather large enterprise that will give them confidence in themselves and attract the attention of other young people. It might be a sale, or a community party or program, or even a fair of some sort with games, stunts, foot-races, etc., going as far as you think they can go. A father-and-son or a mother-and-daughter banquet makes a good event to start with.

Remember that they can do more than most older people think they can. A visitation or a membership campaign could come soon after they had organized, and thus other young people be attached to the original group. I have found that they broaden wonderfully if sent to a summer training school or assembly. These are usually held at some place that is accessible, and an auto trip, where you go and take three or four along is not so big an expense as it once was. State or county young people's conventions prove very fine places, usually, where they may pick up ideas, see what others are doing, and get new inspiration.

The main thing is to let them work and you suggest, rather than you dictate and they do. The last plan will not work—we no longer work for young people or on them; we work with them, or they work by themselves. Help them to feel, however, that they are part of the whole church, and that they show their ability by playing team-work with the larger unit.

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**Question**—I find in my pastoral work many cases where I am asked for money, or where seemingly difficult social conditions exist which I do not know how to handle. Can you suggest any book I can read that will help me more intelligently to handle these cases?

**Answer**—I would recommend your reading "The Art of Helping People out of Trouble" by de Schweinitz or a second one "Souls in the Making," by Mackenzie.

I might go further, however, and say that you no doubt have in your own city a number of social agencies from which you could learn much and which would be a great help to you in solving some of your problems.

One of the most useful things a pastor can do, on taking a new pastorate, is to acquaint himself with the different social agencies and find how to make use of them for the service of cases that come to him for aid.

To know how to use the visiting nurse, or legal aid, or shelter, or how to cooperate with the public school nurse, the hospital clinic, the police matron or the Poor Department, to be familiar with a remedial loan organization or an employment agency, or with the employment department of different industrial concerns, may be of untold value to a minister. To know that the local Rotary Club or Shrine may help crippled children, or that they may have a student loan fund which can help a young man or woman through college; to know that the local public school system has a psychiatric clinic where they may examine subnormal or abnormal children and suggest methods of their adjustment to both school and home conditions may often prove the way out of a difficult problem.

That minister who knows the different agencies, whether the grange or the farm bureau or others in the country, or those numberless ones in the town or city, and who uses them wisely or helps his people to use them, is a wise man. Such a minister greatly increases his own service and also capitalizes the wealth of social experience and wisdom which exists in his community.

Christianity has been the inspiration of most of the service motive that is at work in society, heretofore we of the church ought to be intelligent in utilizing and cooperating with the finest results in technique which that service purpose has produced.

### FALSE SOCIAL FEELING

There is an anecdote which may well serve to show the difference between true and false social feeling. An old lady while attempting to board a street car, slipped and fell into the snow. She could not arise, and a number of people hurried past her without noticing her plight, until a man stepped to her side, and helped her up. At this moment another man, who had been hidden somewhere, jumped to her side and greeted her chivalrous saviour with these words: "Thank God! I have finally found a decent man. I have been standing here for five minutes, waiting to see whether someone would help the old lady up. You are the first one to do it!" This incident shows how the semblance of a social feeling may be misused. By this palpable trick one man has set himself up as a judge of others, distributes praise and blame, but has not lifted a finger himself to help a situation of which he was a witness.



**"MIRACLES" AT MALDEN**

The yearning faith that dominates the afflicted thousands kneeling day and night at the grave of Father Patrick J. Power at Malden arouses both awe and horror, says Gardner Jackson in *The Nation*, awe at the faith shown and horror at the suffering and at the apparent violation of the human intellect in some of the actions comprising the demonstration of faith.

"The commercialism involved is ghastly: the slab over the grave covered with money dropped by the kneelers; the two wastebaskets filled with money and emptied two or three times a day; the mountainous pile of scarcely-burnt vigil candles in the rear of the cemetery chapel which are removed to make room for other candles by three shifts of boys working day and night just as soon as the people praying by them (and making a contribution of anything from ten cents up for each candle) have left the chapel (a flat violation of the religious theory of the vigil light); the hordes and hordes of crippled children yowling at the treatment forced upon them; the tragically ignorant and faithful mothers with typically Mongolian idiot children whom they place upon the muddy, foul slab (to cure idiocy); the newspaper men rushing from one crowd collected around a reported cure to another crowd, taking names, and rushing off to the telephone across the street; the sergeant and patrolman at the grave trying to keep the kneelers moving, yanking them up from kissing the stone and (in the case of the sergeant) treating them just like a football crowd, even to telling this woman 'to get the hell out of here! you've been in here nineteen times already!'

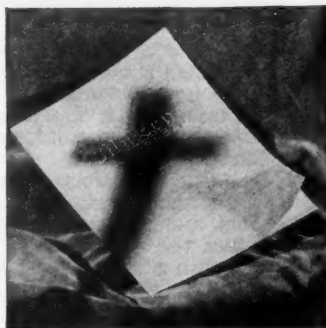
"Since the newspapers published reports of cures," continues Mr. Jackson, "more than a million and a quarter people in all stages of affliction, disease, and deformity have prayed at this Malden grave.

"Tracing the origin of the present appalling flocking of pilgrims, one instantly realized that it would not and could not have happened except for the newspapers. St. Joseph's Parish adjoins the cemetery and Father Patrick Walsh of that parish is entrusted with the spiritual demands of the burial ground. At a morning mass on Sunday, October 27, Father Walsh announced that cures at Father Power's grave had been reported to him. He asked members of his congregation to inform him of any they heard about. The city editor of Boston's only tabloid happened to be attending that mass; likewise a relative of an office boy on the *Boston Globe*. The tabloid city editor and the office boy's relative heard Father Walsh's announcement and also heard an altar boy report after the service the cure of his mother's deafness. The city editor sent a man to interview the altar boy's mother.

"The tabloid city editor went ahead with the material in hand. He played it on the front page with streamer headline and pictures. The *Globe* hesitated a day or two and then printed the story. The cemetery officials were incensed with the tabloid reporter for publishing the story ahead of their intended time. They tried to keep him from the cemetery. But he won out. More cures were reported.

(Continued on page 323)

## Music for all Devotional Services



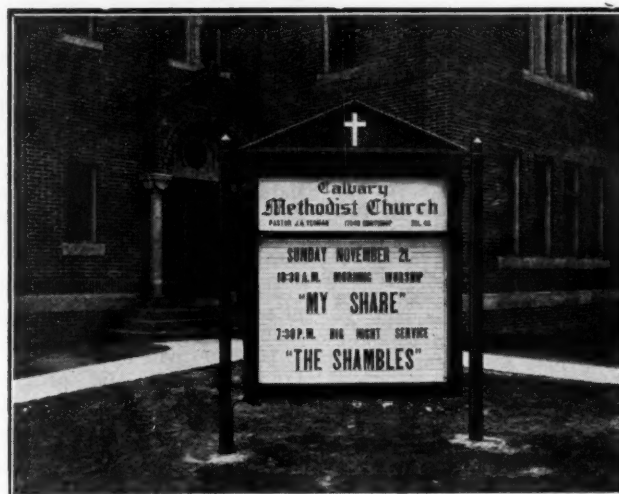
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# ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

## THE SPAN OF HUMAN LIFE

The Bible speaks of "three score years and ten" and that age is taken unconsciously by many reaching it as the termination of life, but that was in the days of hardship and battle when the average span of human life was forty-five.

The World's War was won by Generals called to service after retirement. Hindenburg was sixty-nine, Von Tirpitz, seventy-four; Admiral Fisher, seventy-four; Kitchener, sixty-five; Gallieni, sixty-nine.

Charlemagne took up the study of Hebrew when he was old; Alfred the Great was a student to the end of his days. So Clemenceau of France at eighty-seven and our own ex-President Eliot of Harvard a power in intellectual and national affairs after ninety.

Said the wise Benjamin Franklin, in his old age: "I have lived a long time and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men and if a sparrow cannot fall without His notice, is it probable that an Empire (such as ours) can rise without His assistance?" Life, indeed, is not measured by years. When is our work done?

DeWitt Lincoln Pelton in *A Modern Pilgrim's Progress*; American Tract Society, Publishers.

## HOW IS LIFE TO BE MEASURED?

I still have to make up my mind to what degree this "life" of mine is to be constructed in terms of years, and to what degree in terms of intensity of approved experiences. Which is better, to vegetate for a hundred years, or to luxuriate for fifty? I have known two brothers, each with the condition of the heart that permitted length of days only upon condition of greatly restricted activity and experience. One of them adopted the policy of living as long as possible, but this doomed him to daily penury of experience, with fear as his constant companion. The other chose to live in a larger sense, come what would. Arranging his affairs as though he expected death to overtake him at any moment, he gave himself to large and varied interests and to new experiences, never boisterously, but always with the consciously accepted possibility of undue excitement or strain, and the snapping of the thread. Thus he lived, not in fear, but zestfully, enjoying the world and his friends, and making them enjoy him, until indeed his chosen mode of living gave birth, out of itself, to death.

George A. Coe in *What Is Christian Education?*; Charles Scribner's Sons.

## THE DANGER OF VANITY

It is very characteristic that fairy tales, that source from which all of us have learned much of our understanding of human nature, give us a number of examples which show us the danger

of vanity. We must here review one fairy tale which shows in a particularly drastic way how the unbridled development of vanity leads to an automatic destruction of the personality. It is Hans Christian Andersen's story of *The Vinegar Jar*. The story goes that a fisherman grants a fish he has caught, its freedom, and the fish, out of gratitude, permits him the fulfillment of a single wish. His wish is fulfilled. The dissatisfied, ambitious wife of the fisherman, however, demands that the fisherman change his humble request and make her first a duchess, then a queen, and finally God! She sends her fisherman husband back to the fish again and again, until the fish, finally infuriated at the last request, deserts the fisherman forever.

There are no limits to the development of vanity and ambition.

Alfred Adler in *Understanding Human Nature*; Greenberg, Publisher.

## THE PROJECTION OF A DAY-DREAM

Twenty-seven years ago, a young man stood in the doorway of a little single room retail lumber store. Next door was a garden. Next to the garden was a little home. He dreamed a dream that some day he would build a city of his own. An artist has put that dream into beautiful expression. His name is Robert W. Grafton. He has painted that young man standing in the doorway of a little retail lumber store at noon. In the boy's eyes are vision and dream. He is looking up into the skies. In the skies above the artist has painted a modern city with towers, and high buildings, and industry, and homes, and parks. That city is bulked against great banks of white clouds against a background of intense blue.

I had the pleasure of inspecting that picture before it was unveiled. For that painting was the gift of my friend, Mr. J. H. Foresman to his "chief," Mr. R. A. Long, founder and president of the largest lumber company in the world. That city is now a reality. It is called Longview. It is in Oregon. It has a population of fifteen thousand, with schools, libraries, homes, wide streets, beautiful parks, and not a street car. It is an up-to-date modern American city.

The painting but symbolizes that dream of a boy twenty-seven years ago, as he stood in the doorway of his little lumber retail store. That day-dream (for such it was) eventuated into the world's largest industry of its type, into an immense personal fortune, and into an actual city itself, built by one man.

Longview is a significant name for this city, because it took a man with a long view, a far vision, a great dream to see that city in the skies and to bring it down to the earth.

William L. Stidger in *Personal Power*; Doubleday, Doran & Company.

## HOW WE DECEIVE OURSELVES

We deceive ourselves by disguising our vices, for instance, by giving them some new name. Here is a man who lives a very covetous life and squeezes a dollar until it cries in its agony; and he calls it "thrift." Here is a man who spends money—not that which he has earned himself, but which he has inherited from others—he scatters on every side with a lavish hand and calls it "generosity." It is simple self-deception. Some years ago, the public was entertained by what were called *The Ravel Plays in Pantomime*. One scene took place in a gorgeous chamber, whose columns were of porphyry and marble and precious stones; whose floor was rich and beautiful; whose music was ravishing. The people drank and danced, in the richest of garments. Then suddenly, at the sound of a trumpet, all this was changed. Those beautiful columns became grave-stones; the music became a wild and wicked shriek; the garments fell from the people, and the people appeared as ghosts or skeletons. Well, some day a trumpet will sound, and we shall appear just as we are; and our vices can no longer be disguised.

Alfred H. C. Morse in *Eternal Contrasts*; The Judson Press.

## CHARACTER AND PERSONALITY

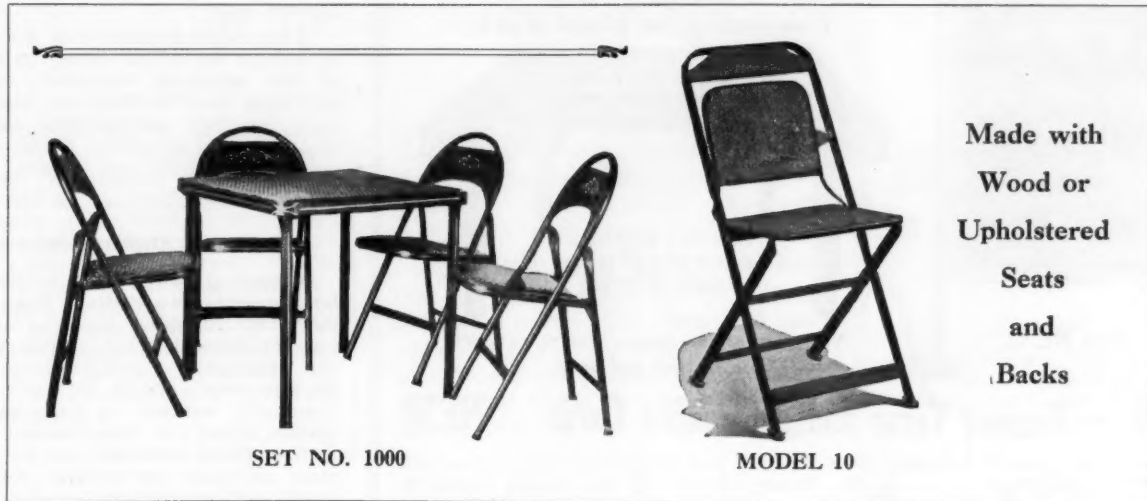
We all know that a winning or impressive personality may, and often does, rest upon a weak and shiftless foundation. It is no uncommon experience to be completely won by the lovable, brilliant, or otherwise admirable traits of an individual, only to find, when the test comes, that the strength that makes a man is not there. Around an individual we may build a glittering ideal, but something happens that demands character, and our structure tumbles to the ground. Though one's personality may shine and one's mentality be superb, it is after all the staunch and enduring qualities of manhood and womanhood that make one worth while. And these are the qualities which, when all is said and done, win the respect and confidence of people. No brilliant display or artful camouflage can long veil the lack of them.

We recall the case of a famous actor, an idol upon the stage and screen. He was cultured and brilliant, a painter and musician of talent. His personal friends were numbered by the hundreds, and by all of them he was loved for his cameraderie, his generosity, his infectious buoyancy and delightful eccentricities. But beneath it all lay the tragic weakness of character, the degenerative non-resistance, which made him helpless before the insidious allurements of liquor and narcotics. The story of how he was sucked into a gulf of debasement until mind and body were shattered is one of our modern tragedies.

P. F. Valentine in *The Psychology of Personality*; D. Appleton and Company.



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#### Miracles at Malden

(Continued from page 321)

"The outstanding case among all those yet reported is that of Laura J. Moody, aged 18, of 15 Hamilton Street, Dorchester. Miss Moody was carried to the cemetery on Armistice Day in what she, the newspapers and her doctors described as a plaster cast from neck to hips. She was said to be suffering from an incurable spinal deformity. She had been in the City Hospital for eleven months and had not walked for more than a year. She was doomed, so her family doctor, she, and her family said, to a bed-ridden life. She fainted on the cement slab over Father Power's remains (the marble marker resting on this cement slab on six pedestals of a foot in height had been jarred from its base and somewhat damaged by the crowd of 150,000 the day before and had, therefore, been removed by the cemetery officials). She was taken outside the cemetery in an automobile, there revived, declared she could walk, and did so, back into the cemetery to the grave, where she prayed. She then arose and went to the chapel some 200 yards distant where she left her plaster cast on the altar.

"The house officers at the hospital who saw Miss Moody day in and day out," says Mr. Jackson, "were blunt. Most of her trouble was hysteria. When we wanted her to walk she wouldn't try." The X-ray pictures of her spine are the crucial test. One taken soon after her admission to the hospital showed a slight cloudiness which gave basis to the

suspicion of spinal arthritis. Another, taken soon thereafter, was negative, showing the spine to be normal. Others, taken at rather frequent intervals throughout her eleven months' stay, were negative. Several X-rays were taken just before her discharge from the hospital. They were all negative.

"I had an interview with Dr. Dana, the visiting staff physician. 'No,' he agreed, 'there was nothing physically wrong with her when she was discharged from the hospital, so far as we could determine. But she had acquired the habit of invalidism and might never have got onto her feet. Her experience at the cemetery broke the habit of invalidism.' I asked him if any one of a number of other experiences, including treatment by a psychiatrist, might not have been 'the precipitating factor' in breaking her habit of invalidism. 'Yes,' he admitted.

"Another Zola is needed to describe the scene at the cemetery," concluded Mr. Jackson. "What he wrote in description of Lourdes applies here. Whether the Church intends to gather proof of the reported cures and set up a permanent shrine—the first in the United States—is not known. In any event the Church moves slowly and cautiously in such matters. It will probably be years before anything official is announced, though the first cure at the grave was reported thirty years ago (when modern newspaper methods were not in vogue)."

The Boston newspapers meanwhile are trading on the sincere faith of their hundreds of thousands of readers.

**A Book often predicted, but never before produced. See page 313.**

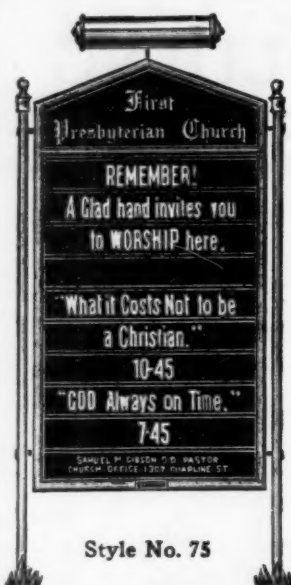
#### CLING TO FAITH

Cleave ever to the sunnier side of doubt,  
And cling to faith beyond the forms of  
faith;  
She reels not at the storms of warring  
words;  
She brightens at the clash of "Yes" and  
"No";  
She sees the best that glimmers through  
the worst;  
She feels the sun is hid but for the  
night;  
She spies the summer through the win-  
ter bud;  
She tastes the fruit before the blossom  
falls;  
She hears the lark within the songless  
egg;  
She finds the fountain where they wailed  
"Mirage."

—Alfred Tennyson.

#### It's a Great Business

Shed a tear for the traveling salesman for a Scotch concern who, marooned in a small Alabama town by a flood, notified his employers to that effect. Whereupon they immediately wired back, "Start summer vacation as from yesterday."—*The Pathfinder*.



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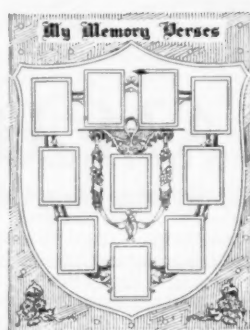
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### Hoover Commends Foreign Missionary Society

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church recently celebrated its sixtieth anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. William F. McDowell, one of the officers of the society, Mr. Hoover said:

"I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

### Europe's Orphan Children

Europe's post-war child welfare problem presents two distinct phases. Immediately following the war all existing orphanages were overwhelmed by the thousands of new orphans created by the war. Many institutions were financially wrecked as currency depreciation wiped out long-standing endowments. Some countries had never made state provision for orphans, and newly established governments, such as Poland, Jugoslavia and others, were slow to cope with the problem. Plebiscites, revolutions, economic disorders and financial ruin kept them so occupied that they did not make plans to meet this unforeseen emergency until it had grown to disastrous proportions. As a result, thousands of children became amazingly adept in shifting for themselves but were so hardened and brutalized in the process as to become a real menace.

Europe is now in what might be termed the second phase of the problem. Many families that came through the war unbroken, have found it impossible to adjust themselves to new economic and social changes that have broken down family life and weakened morale.

An increased number of deserted and unmarried mothers have left hundreds of young children to become public charges.

The problem is much more difficult than simply that of finding shelter and feeding. Medical care over a long period to fully restore health broken by long continued undernourishment, special provision for the mentally deficient and vocational training for the normal children are needed.

### Use Full Page in Local Daily

Six Protestant churches of Coffeyville, Kansas, bought the entire back page of the *Coffeyville Journal* for November 2nd to announce Loyalty Sunday, which was being held the next day. Loyalty Sunday was planned as a follow up to the Billy Sunday revival meetings. The advertisement was in the form of a cross with detailed announcement of the program of each of the churches represented. Several hundred members were received into the churches on this Sunday and all sanctuaries well filled to overflowing.

Only the actions of the just  
Smell sweet and blossom in the dust.

—James Shirley.



# Forward, March!

## A Lay Sermon

By Harry H. Rogers

Mr. Rogers, who is the president of Exchange National Bank of Tulsa, Oklahoma, delivered this address at the International Convention of the Disciples of Christ, held some months back at Seattle. It is the only lay sermon which will appear in our series of Convocation Sermons. Next month this department will present a Lutheran point of view, an address given by Dr. F. H. Knubel at the Copenhagen World Lutheran Convention.

If a minister instead of a layman expected to choose a text, he would need none better than "Go ye into all the world and preach the gospel to every creature."

Annually we meet and enjoy each other's hospitality, participate in a scheduled program, go back to our homes, lose some of our enthusiasm, and come back to our convention in many instances at least with disappointing results.

There is no place for a pessimist anywhere or at any time, but there is a place and a time for us to consider seriously our accomplishments, or lack thereof, our present situation and our immediate opportunities.

Because of our simple, dignified and powerful plea we have made a great appeal to people in every walk of life. This plea has reached the mountaineer, unable to read and write. It has reached the most cultured educators and most learned judges. There has been no plea equal to it because it is the untarnished plea of the Master Himself.

Our position has been so logical we have never been called upon to apologize for it. Denominationalists have been compelled to admit the soundness of our Biblical position and teachings. We have never suffered loss of prestige or membership because of outside attacks, but our position, if weakened at all through the years, has suffered because of our petty differences and on account of the ambition of those who would attempt to build a loyalty to some individual, or group of individuals, instead of sticking fast to the Master and His teachings.

If we are going to go forward, we

must recognize the importance of the task and marshal our entire strength. The history of the Christian church, in so far as its advancement is concerned, is a story of service. If we are faithful, we must serve. How?

First—Intelligently. In this day and time nothing less than most intelligent service will suffice. The young man who would enter the practice of medicine must have a college degree, a four-year professional course, and serve one year as an interne. The requirements for dentistry, law and banking are almost as exacting.

It is claimed that at the outbreak of the war we were a nation of seventh-graders. We were shocked to find we were, as a nation, so ignorant. Agencies immediately went to work, until now it is claimed we are, as a nation, in the eleventh grade.

So, greater things are expected of the Bible-school teachers and ministers. Our pioneers in this movement were not only well educated, but they were men of unusual intellectual and forensic ability. Even the rural preachers knew the "Book" and could quote it by the chapter.

Our rapidly developing and diversified industrial and commercial life has attracted many already in the ministry, and many who had intended to enter it. The result has been a great loss to the church and to society generally. We must raise the standard of the ministry because the church never rises higher than its leadership.

### Our Most Serious Problem

This brings me to the most important subject confronting us as a people—that of the Christian college for our boys and girls, and how to procure the enrollment of our boys and girls in these colleges. We want our children trained for Christian service. Whether they be farmers, lawyers, merchants, mechanics or what not, we would like for them to be interested in Bible-school and church, and, if possible, leaders therein. The best way to insure this is attendance at the Christian colleges until students are ready for the professional courses.

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## HERE'S AN IDEA

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background and teaching you are lucky to have your children return with their faith unbroken, much less to expect them to become Bible-school teachers, all-time service workers, ministers or missionaries. We have a few church schools. We need many more. The ones we have are small. They should be larger. Their endowment is pitifully small and equipment unsatisfactory, but with all this we are turning out hundreds of fine, clean, competent young men and women.

My plea is for Christian education, and, as far as possible, in church colleges. We should support these schools with our money and by sending our children there. Thus only can we assure ourselves of their continuance.

### Christian Education a Vital Factor

To show you what great results are obtained, it is only necessary to state that from the walls of Phillips University at Enid, Okla., go seventy to eighty student-preachers each Sunday. In similar fashion they go from Brite College of the Bible, Texas Christian University, at Fort Worth, Tex. In a radius of one hundred miles of these two centers no churches are dying, but many new churches are being established. If we had enough church schools, we could Christianize this country in a few decades. Without them it will never be done.

Ex-President Coolidge, in his article in the August (1929) *Cosmopolitan*, touching on religious requirements at Amherst, says: "If attendance at these religious services ever harmed any of the men of my time, I never heard of it. The good it did I believe was infinite; not the least of it was the discipline that resulted from having constantly to give some thought to things that young men more often prefer not to consider." He had just referred to the fact that they were compelled to attend chapel each week-day morning and church services Sunday morning, with vespers in the

late afternoon. He further refers to the fact that Amherst was founded by pious men with the chief object to be the training of students to overcome unbelief.

What the people want today is an explanation and a knowledge of the gospel, and not a discussion of why Christianity has failed. Too many preachers spend much time preaching other things than the gospel. Like men of all other trades and professions, the minister must be prepared to render an intelligent service.

### Concentration on Mind and Spirit

We should double our endowment and quadruple our enrollment in our own Christian colleges within the next five years, and, incidentally, it may be suggested that the brotherhood is more interested in the number and quality of the ministerial students than the kind of a football or baseball team you have. Athletics must be tolerated, but the stress should be upon intellectual and spiritual development.

And to be able to render the most intelligent service one must be continually in touch with the finest leaders and the best literature. One cannot attend a county, district, State or national convention without being better equipped for future service.

Second—The service we render should be enthusiastic and energetic. In every walk of life we see so many people who seem satisfied to do only that which circumstances compel. Many a lawyer has lost his case because he did not convince the court or jury that he himself believed in the righteousness of his cause. Many a salesman has missed closing because he was not himself sold on his product, or at least did not convince his customer he was sold. Many a minister has missed his opportunity because his life and his manner of preaching have failed to carry conviction to the sinner that a change was necessary or even desirable. Not many



business men walk down to make the confession to a minister whose financial credit is bad. Many a teacher fails because of lack of enthusiasm. Would that we could all have the spirit of the World War nurse who, while being carried back of the lines and told she could not live, cried out: "My work, my work, I must get back to my work!"

Lord Erskine, when he stepped into prominence at the British bar overnight, in answer to a question as to what spurred him to such enthusiasm and eloquence, answered: "A hungry wife and crying babies."

In this day of ease and plenty it is not difficult to lose our enthusiasm, but a needy world is crying out as never before for enthusiastic, sacrificing service, the normal Christian service.

#### Hard Work Is Needed

What this country needs today is a rededication to the philosophy of hard work. We do not mean by this to do things the hard way. Work for results. Idleness is very largely responsible for our moral let-down and crime wave. Some say it is liquor, but it is during our idle periods we drink liquor. It is when we are off duty that temptation comes to us. We do not commit crime when we are working. Evil creeps in during the playtime of life. For insurance purposes alone we ought to be happy at hard, wholesome labor. Leisure, because we have not learned how to use it wisely, benefits us but little.

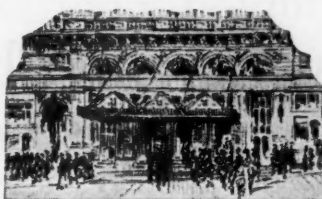
"Heights by great men reached and kept  
Were not attained by single flight,  
But they, while their companions slept,  
Were toiling upward in the night."

Let us glorify work as a blessing—not a curse.

Third—Our service should be inspirational. Do whatever you do so well and do it in such a way that others will be inspired to do the same thing and do it better. Every sermon, well thought out and delivered, makes some one wish he could be that kind of preacher. Every lesson well prepared and carefully presented makes some pupil want to be a teacher. Every lawsuit well tried stirs some one in the courtroom to a consideration of the law as a profession. Many a boy wants to be a Lindbergh because of his fine, wholesome character and great skill. Make somebody want to be what you are because of what you are.

It ought to be an inspiration to know that next year you will be in convention in Washington, D. C., and will witness the dedication of the great National City Church. To know that in this city of fine architecture we will be represented in a large way, and that we shall have a monument as a challenge

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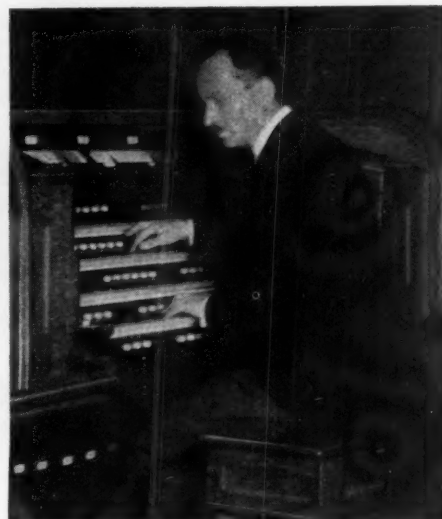
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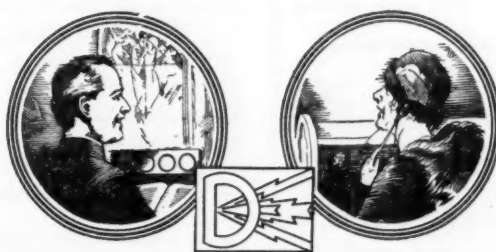
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**A Book often predicted, but  
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# Agency in Church Corporation Business Affairs

By Arthur L. H. Street

**T**HAT one member of a church congregation may have notice of a fact of legal importance to the church does not impliedly charge the congregation with implied notice of that fact, according to the view taken by the Arkansas Supreme Court in the case of *Waterford vs. Concordia Fire Insurance Company*, 224 South Western Reporter, 953.

William Wofford, member of an unincorporated church society, obtained for the society, under authority from it, a policy insuring the church building against loss or damage by tornado or windstorm. But he did not notify any one that the policy had been issued and it was in his safe when he was killed in a storm that destroyed the building.

The policy required proof of loss to be made within 60 days, but more than that time had passed before existence of the policy was discovered. The insurance company refused to settle and suit followed. The case was decided in favor of the church society.

Concerning the legal effect of Wofford's knowledge that the policy had issued, the Supreme Court said:

"There are a few cases holding to the doctrine that the knowledge of one of a number of insured is the knowledge of all. And, under this doctrine of imputed

knowledge, none are excused from giving the preliminary notice and rendering the proof of loss provided for in a policy of insurance on account of the one having actual knowledge of the existence of the policy and its terms meeting with an unforeseen casualty which prevented him from giving the notice or making the proof of loss. The rule thus announced has been limited in its application to partnerships and ordinary business concerns acting through agents. . . We think it would be carrying the doctrine of imputed knowledge too far to apply the rule to a church congregation. As a rule the interest of each is so small that it might be called nominal, and, as a consequence, their business is not conducted in accordance with accurate business principles governing partnerships, corporations, and individuals."

It was further decided that, under the circumstances, the church was excused from making any proof of loss, even after discovering the policy, because the insurance company by denying that it was liable on the policy, on the ground that no proof of loss was made within 60 days after the loss, waived the making of such proof. However, except for such waiver, the court intimates that the church society should have made proof of loss within a reasonable time after discovering the existence of the policy.

to better things to all who come from our own and distant countries, should bring us great joy. This church is a gift of the brotherhood and the nation. It will inspire other gifts and good deeds, and in passing we can do no less than express our sincere appreciation to the one man who has led so wisely and enthusiastically in this and other good movements in our brotherhood—R. A. Long, of Kansas City, Mo.

### Co-operative Service is Essential

Fourth—Finally, our service, to be most effective, must be co-operative. Single-harness days are over in the execution of a religious as well as a business program. Some one has said, in speaking of the individual: "He cannot live to himself alone." So it is with the individual church. Every church in the brotherhood needs something from some other church, or has something to contribute to other churches. No church can prosper if isolated too completely, or if it is too self-centered.

In Tulsa, Okla., Claude E. Hill, with his staff of excellent assistants and board of very capable elders and deacons, from

sheer sense of duty gives much time, effort and money in developing and strengthening the smaller churches of the city and county of Tulsa. Other churches are doing, and must continue to do, the same thing. It is no credit to us to have one strong and many struggling, unsuccessful churches in any section of our country. The program should be a voluntary, active co-operation among local churches, and this co-operation should extend around the world until all our churches are working harmoniously toward one common goal—the saving of a world. It is to encourage and develop this idea that we have our International Convention, our United Christian Missionary Society, our Board of Education, our National City Church campaign, etc.

### Prosperity a Result of Co-operation

Our very democratic plan of organization makes complete co-operation difficult, but if we think and plan our program wisely we will get quickly away from the thought of giving and working only in connection with our local program. We prosper locally when all the



causes of our brotherhood are being liberally supported. Often our cause has suffered because of the ambition of a local minister, or local church, to do a thing so big in the community that there is neither money nor time to give to the whole program.

Just now we have another objective, the accomplishment of which should mean much to the future of our brotherhood. The complete success of our pension plan will unify us as nothing heretofore has done. It will strengthen us as nothing heretofore has done. It will fortify us. Suitable provision for our worthy ministers, after they have reached the period of inactivity, is of vital concern to every existing church and every church to be established.

The subject, "Forward, March!" carries with it the idea of being able to march. Our country recognized the fact that the time would come when some of its soldiers could not march to duty, and wisely provided for them in that event. We cannot afford to do less for our ministers. We must make adequate provision for those who have served. We must assure those now active that under proper restrictions provision will be made for their future.

We must appeal to the capable young men who soon will make a decision as to whether they enter the ministry, so that they will know that if they serve long and faithfully they will be no charge upon the church or their community.

We have made great strides in providing adequate salaries for our city preachers. We must make better provision for our rural and village preachers. Then, by taking away the fear of destitution when age or misfortune comes, we should raise measurably the standard of efficiency.

It will be a great opportunity for us to work together in this great cause of pension relief, and as we succeed we shall be better equipped to engage in other important undertakings for the Master.

So our service must be a united or co-operative one. Excellent Biblical authority for this is found in 1 Cor. 1: 10: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

#### The Character of Christian Service

So our service must be intelligent, enthusiastic, inspirational and co-operative. Our service should be a threefold one—to God, country and fellow man. There is a great deal of blindness, deafness, ignorance, poverty and unrest in

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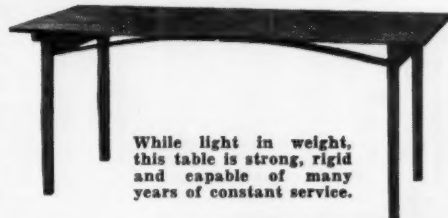
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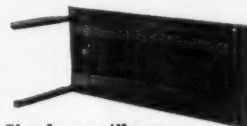
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By A. C. Bowers

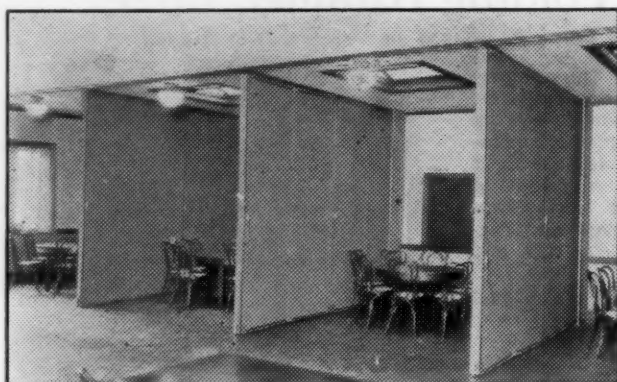
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the world. There is the problem of local health conditions, poor living quarters, lack of playgrounds and transportation facilities. Crime conditions are bad. Local government is not as competent, and, in some instances, not as honest as it might be. In helping supply community needs we help our fellow men.

This country of ours has been a great country. It is still a great country. It has had serious problems in the past and it is now confronted with serious problems.

This country that gives us opportunity and protection is entitled to our best thought and service. It has been a great country because its founders had high ideals. They believed in obedience to authority; in protecting the rights of the helpless and the innocent. They lost no time on the violators of the law, and quickly weeded out undesirable citizens and undesirable practices.

This country needs at your hands:

1. Your vote on election day for righteousness.

2. Your service in the jury-box when called.

3. Your willingness to accept and discharge the duties of public office as the occasion arises.

4. Obedience to every law as long as it is upon the statute-books, because, if you select the law, you must obey. If you disregard the law, every one else will have the same right, with the result that all law fails.

5. Your aid in making your own children useful and honorable citizens. You cannot render much service to the State if your own children are "hoodlums."

This country—which produces 20 per cent of the gold, 25 per cent of the wheat, 40 per cent of the iron, steel, lead and cotton, 50 per cent of the zinc, 52 per cent of the coal, 66 per cent of the oil, 75 per cent of the corn, 85 per cent of the automobiles; this country, which has 120 million people, eighteen million dwellings, housing twenty-one million families, six and one-half million farms worth four billion dollars, 266,000 miles of good roads touching every corner of our country—is entitled to our whole-hearted, enthusiastic loyalty.

Lastly, your duty is to your God. First, to revere Him; second, to live a clean, personal life in His sight; third, to aid all with whom you come in contact to live more fully; fourth, to erect suitable houses of worship and attend to all local needs; fifth, to join in extending the program world-wide, including missions, pensions, homes, education and charity.

It will be worth all the labors, trials and sacrifices required if we can so live that in the end we may hear that greatest of all acclaims, "Well done!"



## New Publisher of Religious Books

Effective November first the Religious Book Department of Doubleday, Doran & Company, Inc., becomes a separate publishing unit under the new imprint of Richard R. Smith, Inc., with headquarters at 12 East 41st Street, New York City. The list of authors includes the most distinguished in the field of religious literature. It will continue very much the same emphasis on the popularization of religious ideas that it has given in the past.

The new organization under the direction of Mr. Smith will be a general trade publishing house and besides religious books, will issue college textbooks and trade titles. Mr. Smith was until recently a director of the Macmillan Company and has been for twenty-one years in charge of its College Department. According to *The Publisher's Weekly*, Mr. Smith "built up a list of books recognized in both publishing and educational circles as of unquestioned leadership with a volume of business exceeding in amount the entire business of many publishers." The general list of the new house for the spring will include trade and textbook items in addition to the list of religious books. An expansion in the direction of general trade publishing will be made.

Charles W. Ferguson, who for the past three years has been in charge of the list, will continue as editor of religious books. Clarence C. Dittmer will continue as sales representative.

The officers are Mr. Smith, President, Mr. Van Toor, Vice-President, and Mr. Ferguson, Secretary.

## LORD'S PRAYER IN VERSE FOR CHILDREN

We are indebted to *This Week*, publication of the First Lutheran Church, Dayton, Ohio, for this new version of the Lord's prayer. It was arranged by Mr. S. C. Britton to provide a suitable place for the worship period in junior department of the church school.

O God, and Father of each child,  
We bow our heads, and then  
We praise Thy name,  
And do proclaim  
Thy kingdom come to men.

And, too, we pray, Thy Will-be-done  
On earth as 'tis above.  
Give us this day  
Our bread, we pray,  
To strengthen us in love.

Forgive each one his every debt  
As he forgives his debtor.  
Lead us not in  
The way of sin.  
Let evil bonds not fetter.

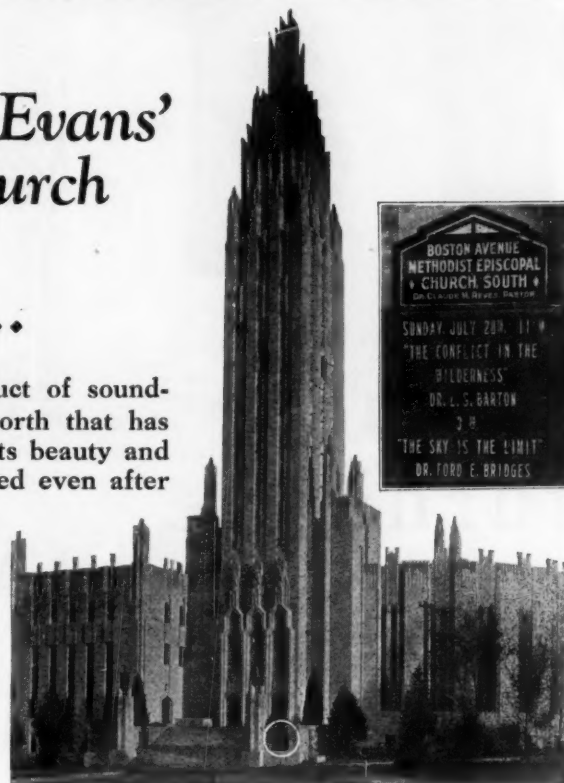
And Thine, O God, the Kingdom be  
And glory, power forever.  
And now amen;  
Again amen,  
Forever and forever.

"Authority is just another name for the truth gained by, the insight given to, the past. The misfortune is that in organizing past insights their essential character is lost: they become entombed in structures created for their perpetuity."—Rev. C. J. Wright in *The Modern Churchman*.

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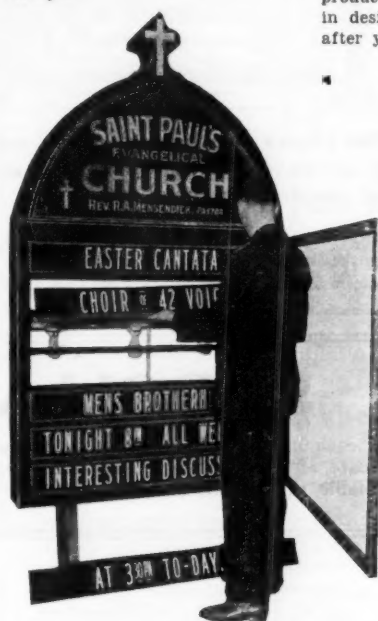


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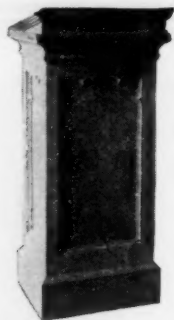
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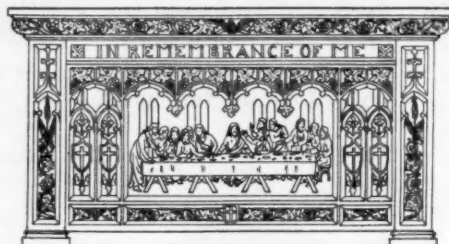
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## \$\$ DOLLAR TIPS \$\$

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips cannot be returned to the sender.

### Secretarial Help

Very few churches are able to afford a salaried secretary; and very few preachers are efficient in stenography and typewriting. Most churches do not have sufficient work for a full time secretary; nevertheless, there are some letters to be written, some records to be made and filed.

In every church, there are some young women who have had office and business training. Perhaps they are married; but they have some leisure which they would be most willing to devote to the business and office work of the church.

Let the pastor get in touch with these and find out their spare time. Then let the pastor arrange his program so that the writing of church letters and the making of church records, etc., shall come to suit this spare time. And these young women will be glad to come to the pastor's office and take dictation and do such work for the church, gratis.

In some churches, there are a number of such people, so that the same persons need not be engaged every week. Different persons can be responsible for different weeks; but the rotating period should not be more than four weeks. To avoid confusion where a number of

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people do the work, it will be necessary for the pastor to explain clearly the method he desires to use to keep records, etc.

This plan, which can be easily arranged to suit the conditions of every church, will save much time and energy for the pastor to give to reading, study, and pastoral work. It will keep the records clearer and up-to-date. And it will enthuse the helpers to do other work and get others to work; for they will feel that they are doing something worthwhile for the church.

David Morris,  
Washington, Pa.

#### A Tip for Filing Church Management

A cheaper and handier way for keeping CHURCH MANAGEMENT for ready use, than binding them annually, is to file them in folders by months in an ordinary filing cabinet. This protects them and keeps them clean. They will fit in your *Church Management* sermon file. In this way you have in a single folder all copies of *Church Management* dealing with any subject of the Church Year. For example, material for Christmas is in the December folder. In a single folder you have all your material of all the years you have saved *Church Management*, for the Fourth of July. Your general index is in your September folder.

H. Ray Berger,  
Chicago, Illinois.

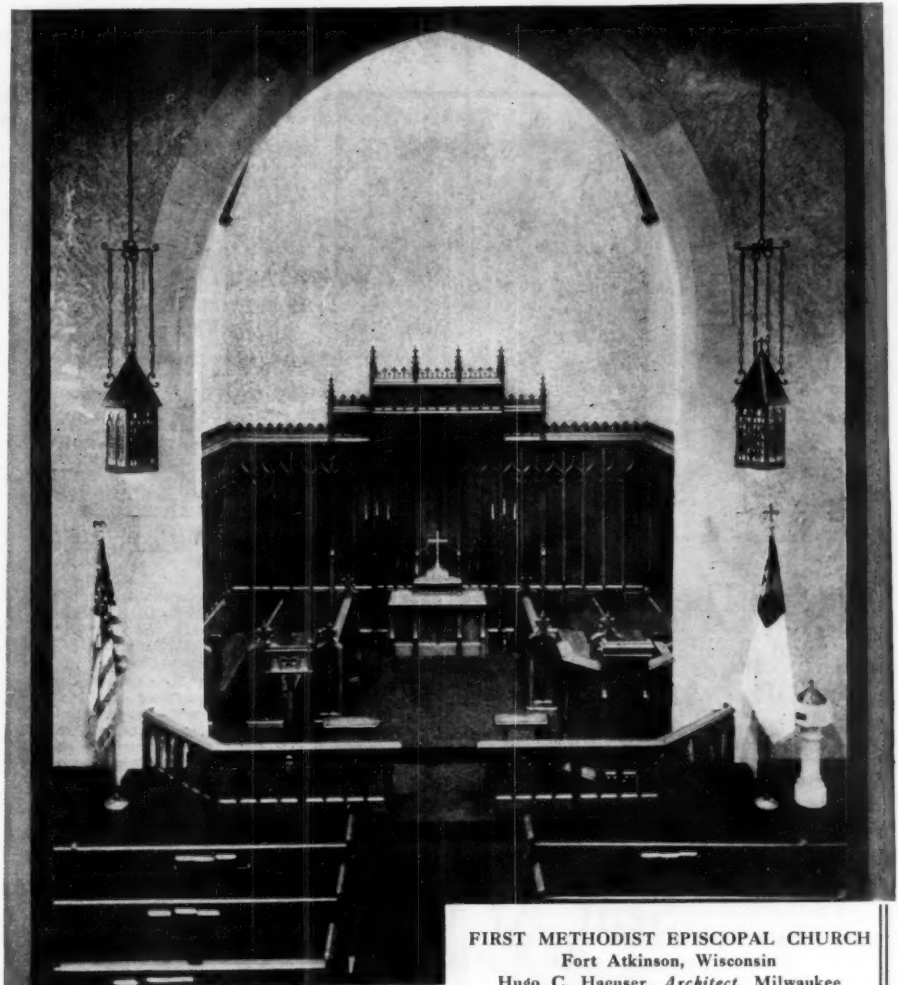
#### To Re-ink a Typewriter Ribbon

For a minute's time, and a few drops of Rubber Stamp Ink, you can renew your ribbon until it wears out. Revolve the ribbon to one spool, and then apply a very light line of ink, as it is wound, and then in return apply more, and thus three or four times, just a little at a time, and then with a piece of cloth hold the both sides of the ribbon, and revolve it to and fro, several times to distribute the ink, and if careful, you can begin at once; but better, roll all upon one spool and let stand, and then before using the machine, rewind and then begin writing with the end that has been on the inside of the spool, to have become distributed and evenly saturated. Green ink works well upon a black ribbon.

Chas. P. Lang,  
Sterling, Nebr.

#### Unused Communion Cups

An interesting and successful experiment was recently carried out in the Delaware Street Baptist Church on the Communion Sunday in October. The Communion record is taken each month. The pastor of the church made a list of those who had not attended Communion service during the last year. There were about two hundred fifty out of a total membership of over nine hundred who had not attended during the past year. The cooperation of the ladies organization was secured and each family was called on. A frank pastoral letter was sent to every member who had not attended during the past year. The sermon for that Sunday was "Unused Communion Cups." In the sermon the purpose and meaning of Communion service was outlined and the meaning of the unused Communion cup was emphasized. The church has over nine hundred members. These with visitors



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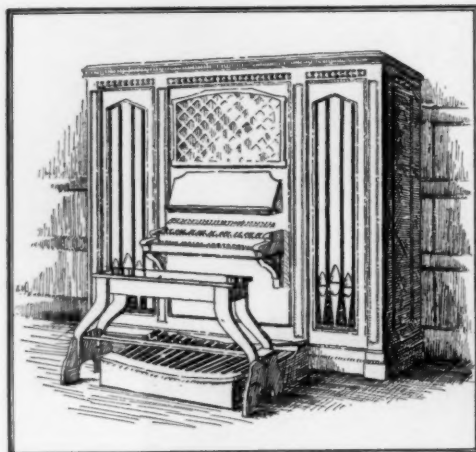


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should mean a thousand communion cups each month. As a matter of fact only four hundred eighty cups are prepared and very seldom are they all used.

As a result of the service a very fine spirit was assumed at the October Communion service. Five hundred three were present out of a membership of nine hundred forty-six. There were one hundred seventeen more at this Communion than at the October Communion service of 1928. Twenty-seven people were present who had not attended a Communion service for a year. Many of them have not been for many years. Thirteen others were present who had only attended once in the past year.

Charles F. Banning,  
Richmond Hill, New York.

**The "Thank You" List**

Influenced by the practical benefits of a published annual financial report showing the exact sources of income as well as outgo, as issued by some churches in the Middle West, and yet being rather timid to advocate such a revolutionary policy with a conservative New England church, we have had sufficient success with the following plan as a spur to prompt payments of subscriptions that the Board has heartily endorsed it and authorized its continuance:

At the end of every quarter, after the Financial Secretary has sent out statements, and opportunity is given to bring subscriptions up-to-date, a "Thank You" list is published in our weekly church paper, headed thus, with the following explanation:

"Grateful acknowledgement is made by the Finance Committee to the following subscribers whose pledges for the first half of the fiscal year are paid in full.

"Regularity of payment on the part of these persons is such a bulwark to the business-like conduct of the Church Finances that the Official Board feels that this recognition is deserved.

"The non-appearance of any name on this list is not in any way to be regarded as discreditable, since many find it more convenient to pay annually or periodically.

"In the preparation of such a list there is always possibility of error. In such a case the Financial Secretary will be glad to make correction if he is notified."

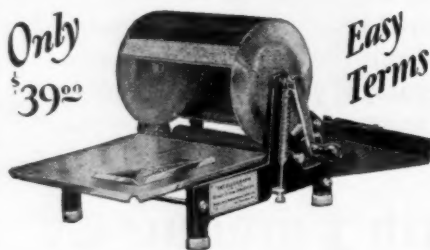
For several weeks before the "Thank You List" is published we remind contributors of its coming. I know personally that it helps the minister to keep his subscription up-to-date.

Ralph Stooddy,  
Portland, Me.

"Unfortunately, art is uncertain; it wilts away on fertile ground and blossoms unexpectedly among the rocks; only the mediocre in literature is thoroughly dependable."—*Malcolm Cowley in The New Republic.*

"A large number of young people who depart from their earlier faith during college years do not suffer so much from intellectual problems as from moral defects."—*William R. Moody in Record of Christian Work.*

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## Interpretative News Notes

### Bishop Anderson Heads Episcopal Council

At a meeting in the Cathedral at Washington, D. C., on November 14, the bishops elected, as successor to Rt. Rev. John Gardner Murray, Rt. Rev. Charles Palmerston Anderson, as president of the National Council of the Episcopal Church. The National Council is the governing body of the communion in the intervals between the Triennial Meetings of the General Convention, and has oversight of the whole program of the church.

Bishop Anderson is the head of the Diocese of Chicago, having served as Bishop or Bishop Coadjutor in that diocese since 1900. He is a Canadian by birth, and author of several volumes, including "Letters to Laymen," "Religion and Morality," and "The Religion of Our Lord." As head of the National Council of the Episcopal Church, Bishop Anderson's position is the nearest American analogy to the place held in the Anglican Church by the Archbishop of Canterbury.

### Race Relations Sunday Announced

The eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22nd Street, New York.

### Mr. Hoover Writes a Letter

This letter, written by President Hoover to Mr. Fred E. Britten, secretary of the Republican State Committee of Florida, reveals a great deal. It shows party politics, but it shows, also, a president who can rise above party politics.

September 26, 1929.

Mr. Fred E. Britten,  
Stuart, Florida.

Dear Sir:—

I have your letter of September 21st. I cannot believe that you and the many friends of Mr. Skipper who have protested the appointment of Mr. Hughes, overlook the primary responsibility which rests upon the President of the United States. That responsibility is one of the most sacred

which he assumes upon his oath of office. It is that he shall, to his utmost capacity, appoint men to public office who will execute the laws of the United States with integrity and without fear, favor, or political collusion. The appointive responsibility rests in the President, not in any organization.

For seven months the Department of Justice has investigated first one candidate and then another who were proposed by the Florida organization. The Department did not feel that they could conscientiously recommend to me any one of the names presented. Mr. Hughes, with many years of tried service in the Department as an important member of the Division devoted to enforcement of the 18th Amendment, was not appointed at the request or recommendation of any political organization whatever. He was appointed because he had proved himself an able and vigorous law enforcement officer. Furthermore, all three of the Federal Judges of Florida attested to Mr. Hughes' ability and standing.

It is the natural desire of the Administration to build up and strengthen the Republican Party in the state of Florida. That can be done in co-operation with the state organization if the organization presents candidates who measure up to my requirements of public service. This is an obligation in the interest of the people of the state, and the first tenet in that program is that no longer shall the laws of the United States be flouted by federal officials; no longer shall public office be regarded as mere political patronage but that it shall be public service.

The success of the Republican Party rests upon good government, not on patronage, and Florida will have good government so far as it is within my powers to give it. My own belief is that the people of Florida supported me in the past election because they expected that from me.

I note your demands that the organization shall dictate appointments in Florida, irrespective of merit or my responsibility, and that you appeal to the opponents of the Administration to attack me. I enclose herewith copy of a statement which I issued last March. That statement was no idle gesture. Yours faithfully,

(Signed) Herbert Hoover.

### Chicago Seminary Elects New President

At a recent meeting of the Board of Directors of the Chicago Theological Seminary, on October 22, Dr. Albert W. Palmer, minister of the First Congregational Church of Oak Park, Illinois, was unanimously elected as the new president, to succeed Dr. Ozora S. Davis, who had served the seminary as its leader for more than twenty years.

Dr. Palmer was born in Kansas City, Missouri, in 1879. Graduating from the University of California, he took his theological training at Yale Divinity School, securing his B. D. in 1904. In 1922 he was given his honorary D. D. from the Pacific School of Religion at Berkeley, California.

Among his pastorates are those at Redlands, California, where he was ordained in 1904; Plymouth Church of Oakland, California, where he preached for ten years; Central Union Church in Honolulu, for seven years; and Oak Park First, since 1924. He has traveled extensively, is the author of several books, and is well known throughout America for his work on the lecture platform.

Dr. Palmer will continue as pastor of the Oak Park Church until January 1, when he will take up his new duties as president of the Chicago Theological Seminary.



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## Prayer Calendar

**T**HE Presbyterian Church of Fullerton, Nebraska, recently issued a prayer calendar and distributed it to members of the congregation. It is a sixteen page booklet giving suggestions for prayer thoughts each day. Through permission of the pastor, Irvin Askine, we are reproducing the text of the material. It is planned so that each member may make the circle of prayers suggested each thirty days.

### FIRST DAY

#### Sunday Morning Worship Services

Pray, that the Spirit of God may be present in power to influence men's minds through the hymns, the Scripture, the anthems, the sermons and the fellowship. (Pray also that God will recall many more of His definitely consecrated and enrolled children to attendance upon these services. Very many who have definitely given themselves to Him are staying away, and He, as their Master, has the plain right to put them to work. And He will do that if we ask it sincerely.)

### SECOND DAY

#### The Sunday School

Pray that God will raise up from among His children enough consecrated teachers and officers to adequately lead our church school. (Particularly pray that He will lay it upon the hearts of two people to come forward and be the teachers for a high school boys' class and a young married people's class, which our church has been without for years.)

### THIRD DAY

#### The Senior Choir

Pray that God will enter into the personalities of the choir leader and the organist to interpret religion to the congregations through the ministry of music. (Particularly pray that God will direct enough of His working force on earth, who can sing into the choir that we may fully and faithfully present that third of public worship which is music.)

### FOURTH DAY

#### The Pastor

Pray that the pastor may have the in-dwelling of the Spirit of God in such power that he will be led at all times as becometh a pastor, in his reading, in his visiting, in his preaching, in his planning, in his leisure.

### FIFTH DAY

#### The Session

Pray that the Session may have the in-dwelling of the Spirit of God in such power that the elders, in their monthly and other meetings, may be led at all times as truly becometh those who are raised up and set forth to be the receivers of the will of God for the local church.

### SIXTH DAY

#### The Alienated Ones

Pray that the pastor, and the Session, and the members of the congregation all together may have the grace and the power, under the guidance of the Spirit of God, to win back into the fellowship of worship those people who have for one reason and another, come to be at 'outs' with the rest of us. (This is a commonly disgraceful situation in almost every church in the land. It is the more disgraceful as it is the more common. Particularly pray that we in our church may be led to overcome it.)

### SEVENTH DAY

#### The Junior Choir

Pray that God will enter into the personalities of the choir leader and the organist to interpret religion to the congregations through the ministry of music. (Pray, too, that the vital meaning of the hymns as they are practised and sung, may enter into the fundamental consciousness of the choir members and give them a solid understanding of life and eternity.)

### EIGHTH DAY

#### The Trustees

Pray that the trustees may be led of the Spirit of God to administer the tithes and offerings of the people in the very best manner possible. Pray, too, that the people may be led of God to supply the trustees with sufficient money to properly conduct the church.

### NINTH DAY

#### The Church Magazines

Pray that God will lead his people to subscribe to one or more of the church magazines, because of their undoubted and uncontradicted power of enlightenment and informing usefulness about the things of the church. (Specially pray that the people may read and absorb, and mentally digest what is printed in the magazines for their guidance.)

### TENTH DAY

#### New Comers to the Community

Pray that God's people will be directed to go diligently to all new comers in the community and invite them to worship with us, or with the other churches here, that the new people may not get the impression that we are uncaring and dead as far as our church is concerned, and thus allow themselves to be uncaring and dead.

### ELEVENTH DAY

#### The Deacons

Pray that our deacons may have the grace and power to minister comfortably to the ill and the unfortunate among us. Pray, too, that their treasury may be always full as they may need it for various helps.

### TWELFTH DAY

#### Stewardship

Pray particularly that all of God's people may be given an adequate and powerful understanding of their relation to Him as stewards of the portions of earth over which they have been given so-called 'ownership.' Pray that they may become humbly conscious of the fact that all that they 'own' is only theirs to administer for His purposes. Pray that we all may be through with the sin of holding these things for ourselves alone, without an understanding of the true facts of the case.

### THIRTEENTH DAY

#### Missions

Pray that all of God's children among us shall be enlightened with a sincere and true and wholehearted appreciation of the task of Missions. Ask that the slow ones may not be permitted to linger on in their lethargy in the face of this all-important business.

### FOURTEENTH DAY

#### Sunday Evening Worship Services

Pray that the Spirit of God may be present in power to preach through the minister to the minds of the hearers, and to interpret to the congregations the hymns and Scripture and anthems and fellowship. (Ask especially that God will send more and ever more of his people to these services for instruction and strength.)

### FIFTEENTH DAY

#### New Members

Pray that God will continue to add to our membership people of character and strength, to take the places of those who have been taken away from us, and who are being taken away all of the time. (Particularly pray for this, that the church may be enabled to go forward, for our need in this matter is great.)

### SIXTEENTH DAY

#### The Three C. E. Societies

Pray that God will look tenderly and lovingly upon the three Christian Endeavor Societies in our church; that He will send His Spirit among them with great power to bless and to transform and to train lives in the making.

### SEVENTEENTH DAY

#### The 'Almost Dead' Ones

Pray, and make this petition with exceeding great earnestness, for those among us who have nominally become God's children, and then done nothing about it, except to keep their names on the church roll book. Ask that God will see them, and because of your asking, come among them and give them life, and call them to real consecration. (At one time or another in their lives they saw the light for a time, but let it die out. Because of their having one time, even though only half alive, gone through the motions of becoming Children of God, and asked for His help and Presence, it is no violation of consistency to ask God to come to them again, and revive them. Indeed He will do it, if we but ask and then provide the means of their revival, fellowship and instruction. Our part is to ask, and to provide.)



**EIGHTEENTH DAY****The Aid Society**

Pray that God will wonderfully bless the Women's Aid Society of our church by giving them splendid fellowship together, and great vision, and abounding success, as they go about the business of 'aiding' the church in their many and various ways.

**NINETEENTH DAY****The Men of the Church**

Pray that God will see our large and unorganized man-power, splendid in its financial backing of the church, but very timid and largely uninformed in the great things of religion, and put it into their hearts to attend upon the means of grace and information, the public worship services of the church.

**TWENTIETH DAY****Our Rural Constituency**

Pray for our rural constituency. Particularly give thanks for the splendid support and fellowship of the rural families who worship with us. Ask for more like them.

**TWENTY FIRST DAY****Our Urban Constituency**

Pray for our urban constituency. Give thanks for the splendid support and fellowship of the town folks who worship with us. Ask that God will raise up others like them.

**TWENTY SECOND DAY****'Churchly' Families**

Pray, thanking God, for the outstanding families who can be depended upon for any and all matters relating to the church. We have a number of such families. Thank God for raising them up for this church, and ask for many more.

**TWENTY THIRD DAY****Wills**

Pray that God will lead ALL of our people to put at least SOMETHING in their wills for the local church. That is only fair, and God will surely heed such a prayer. The people have amassed whatever fortunes they have under the civilization and security brought to earth by the church. And having sat in the sanctuary, under the very drippings of grace, all their lives, they are peculiarly ready to name the church in their wills, if we only will pray for that.

**TWENTY FOURTH DAY****Our Children's Work**

Pray for the organized work among the children of the church. Powerfully have we had demonstrated to us what can be done among our children, to hold them to the church and teach them in the way of life, if only we had the willingness among folks who could lead them. (Ask by all the influence you have with God that He will raise up willing leaders for our children's organizations.)

**TWENTY FIFTH DAY****Our Neighbors**

Pray that our people may have the grace and power to so invite their neighbors to worship with us that the invitations will be accepted. (Pray that our people may be led of God to see that much of the lack of interest in the church by their unchurched neighbors is the direct result of the indifference of our people.)

**TWENTY SIXTH DAY****Presbytery**

Pray that our representatives in Presbytery may be led by the Spirit of God to work His will in all things for the churches.

**TWENTY SEVENTH DAY****The Four Missionary Societies**

Pray that our four Missionary Societies may have the blessing of the presence of the Spirit of God in all their meetings and studies. Ask God's blessing on all of their plans to be of help. Petition for a splendid fellowship among all who devote time to these societies.

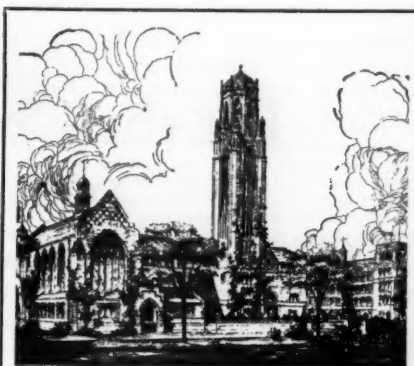
**TWENTY EIGHTH DAY****Friendships in the Church**

Pray that God will lead our people to form enduring and lasting personal friendships within the congregation. (Ask for this particularly, as it is one of the very best means of ensuring future continuity and cohesiveness for the church.)

**TWENTY NINTH DAY****Church Consciousness**

Pray that a definite church consciousness may arise among all of our people. (There is a family consciousness where the whole family

(Continued on page 339)



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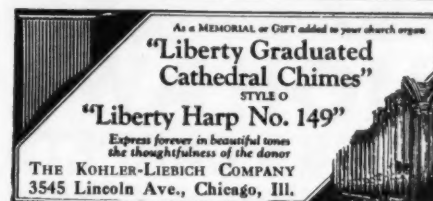
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 November issue

## Let the Children Help You Preach

By Austin J. Hollingsworth

ON Sunday evening, October 20, 1929, the writer had the pleasure of conducting an evening service in which one dozen Junior boys and girls assisted in the service.

Some months ago a religious magazine contained these twelve phases, headed by the term:

### SUPERLATIVE WORDS

The Greatest word is God.  
 The Deepest word is Soul.  
 The Longest word is Eternity.  
 The Swiftest word is Time.  
 The Nearest word is Now.  
 The Darkest word is Sin.  
 The Meanest word is Hypocrisy.  
 The Broadest word is Truth.  
 The Strongest word is Right.  
 The Tenderest word is Love.  
 The Sweetest word is Home.  
 The Dearest word is Mother.

Using this outline of thoughts, and admitting no originality in their composition the writer proceeded to build a part of the evening service after this fashion.

At the Sunday School hour in the morning the Junior Superintendent assigned the words to twelve children, six boys and six girls. They were asked to be present for that evening's service, thus bringing themselves and in most instances from one to five more folks with them.

Each of these children thus had a word and that word naturally riveted itself into their attention when the pastor was warming his subject with a discussion about their individual word.

A blackboard large enough to be seen from the whole auditorium was placed on the platform. Twelve chairs were put in front of the pulpit. The children occupied these which were some distance ahead of the regular pew sittings.

The pulpit furniture was moved aside and the blackboard occupied the center of attention. The speaker announced that this evening's sermon would be more like an old fashioned school. Here he pictured some of the country school houses in which their parents had attended school. He also showed the fallacy of dealing in "superlative words." However, it was pointed out that "the words to be studied are for the most part Bible words and most Bible words are of superlative importance." Making it clear by simple language just what "superlative" meant the service proceeded.

The blackboard had been washed thoroughly clean. It was thus somewhat like the innocent heart of childhood. On this blackboard the speaker began to write the first sentence "The Greatest word is . . ." while he paused to suggest a series of words that might fit here, a lad lifted his hand and said "I know what the greatest word is, it is God," and lad number one came

forward and wrote the word "God" at the end of this sentence.

The writer attempted to vary the way in which he would approach each sentence ending, and also aid by little suggestions, which presented themselves on the spur of the moment, the effectiveness of each sentence.

Illustrations, anecdotes, scripture texts and stories kept the attention localized. For instance, this little story was used to drive home the meaning of the phrase, "The Nearest word is Now." Isaac went to school. His teacher said, "what is your name, the one they call you most often at home?" Isaac answered, "Ikey, go wash!" The imperativeness of the word "now" in many of life's experiences and most of all in deciding to be a Christian was then driven home.

In order that each child might get his key word correct, each had been given a typewritten phrase that exactly corresponded with the one which appeared on the blackboard.

The little group were dismissed with the statement, "we've had a good time tonight and you had your lesson well. Thank you." The service closed with the old hymn "My Jesus, I love Thee, I know Thou art mine."

This proved to be a simple Sunday evening service in which an unusually large number seemed interested and every teen age youngster present kept wide awake and carried something home with him.

### STEPPING THE MIND IN BEAUTY

The average person is what psychologists call a "visualizer," i.e., his most persistent mental images are those of sight rather than of hearing, taste, or smell. A visualizer needs beautiful memory-pictures to look back upon in times of death and travail. He should be always stepping his mind in beauty. It lies all about us if we only look for it—a splendid tree standing alone, a pergola hung with misty trails of wisteria, the airy arches of a great bridge spanning a mighty river, tall buildings pricked with points of light, their heads lost in swirling fog, airplanes in arrow flight, a vista of blue-gray mountains against a deeper sky, gray and soft as a dove's breast, springtime borders of daffodils and crocus dancing and curtsying in the face of the shrewd March wind. Beauty, you know, is the garment of God. Beauty pricks consciousness to an ever-fresh sense of the wonder of life, and rouses us to banish fret and worry and attune ourselves to it.

Louis E. Bisch in *The Conquest of Self*; Doubleday, Doran & Company.

The Lord is a God of knowledge, and by him actions are weighed.

*1 Samuel 11, 3.*



## Prayer Calendar

(Continued from page 337)

consciously stand together against all comers. Likewise there is a lodge consciousness. It is clique-like. Yet it is not a clique. It is much more than that. It is honorable. It is particularly enjoined upon us in Romans 12:10. "Be kindly affectioned one to another with brotherly love; in honor preferring one another.")

## THIRTIETH DAY

## Our Indian Children

Pray for the Indian children in the U. S. Indian School in Genoa, who are our especial care. Ask that our pastor and Session may be led of the Spirit of God to do everything for them that they should do, and that our people shall rise to every opportunity of serving them, as they have in the past.

## THIRTY FIRST DAY

## Our Sick People

Pray for our people who are ill, either in body or mind. Ask that they shall not be allowed to let anything of this world loom large enough to shut out God and eternity. Ask that they be given, by the inspiration of the Spirit of God, to know that their afflictions are the result of man's failure to enter into a full mastery of nature, as God has ordained that man finally shall do, and thus bring about the ultimate banishment of most of human ills.

## EVERY DAY

## In Addition to Your Special Petition

Ask for the brooding over, and the special indwelling, of the Spirit of God as regards all of the affairs and departments of our church life and activities.

If all of our people will pray, or if even a sizeable portion of them will pray, either according to this guide, or according to their own hearts there is in store for us through this fall and winter such a blessing as no man knows, or can guess.

Pray either privately, or by families. It is suggested that this prayer guide be kept in the dining rooms of the homes, and the prayer for the day be made a part of the grace at one of the family meals. But pray, either by families, or IN PRIVATE.

Even where this prayer guide is followed by families, additional power may be drawn from God upon our common aims by individual private prayer.

Where the month ends on the 28th, 29th, or 30th day, on the last day of the month, please group all the remaining prayers together. Do not leave ANY of them out.

On the first of every month start through the prayer guide again. Continue it for a year, and see what God will do.

There are plenty more of these prayer guides. If any person will use one in his or her own room, privately, additional copies will be supplied gladly.

## The Music Box

This innovation we have noted in the calendar of the Delaware Street Baptist Church, Syracuse, New York. Each week the director of music has a few words to say. It is set off by a box that its message may be emphasized. We are reproducing a couple of the boxes for your information.

## The Music Box

A quietness of heart found through the beauties in Music is one of God's most wonderful gifts. Come early to worship and seek this quiet in our morning and evening services. J. Alvin Keen.

## The Music Box

It is the choir's duty to assist the audience in the singing of the hymns, not to sing the hymns for them. So may we all let our voices ring out in hymns of praise and prayer. J. Alvin Keen.

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How did the Church grow?  
 The Church must grow—He loved her so!  
 From that great day of cloven flame,  
 Adown the ages as she came,  
 With many a failure, many a fall,  
 He loved, and saved her from them all,  
 And kept her growing, made her great—  
 So lofty is the Church's fate,  
 And lofty she should be!

When will the Church die?  
 She cannot die! Her destiny  
 Sweeps down the future to the day  
 When heaven and earth shall pass away;  
 She, resting on His changeless word,  
 Shall live forever with her Lord,  
 Made perfect, pure, His spotless bride—  
 Such faith is hers, such hope and pride,  
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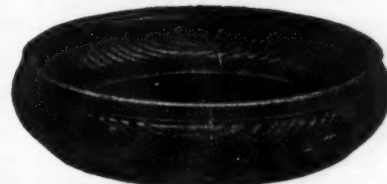
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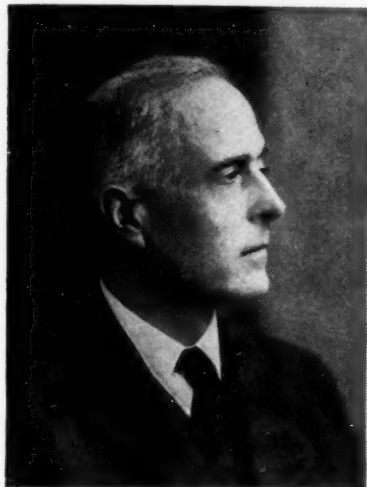
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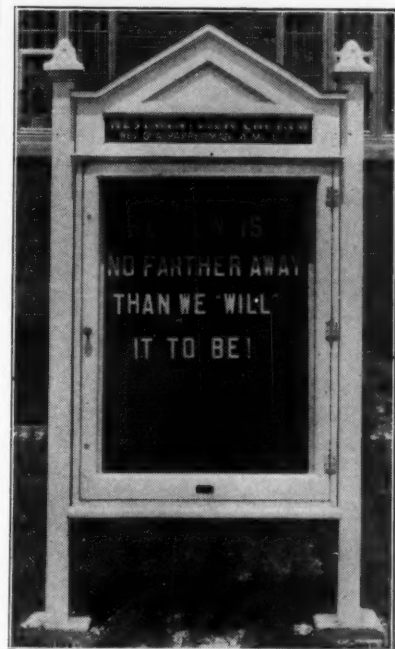
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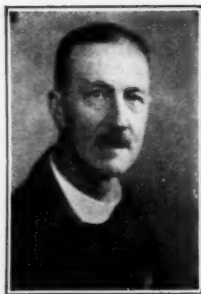
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